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NOTES AND COMMENTS

Up First! U. P.!

At the special request of the Benares Branch of the Women's Indian Association, Mr. Iqbal Narain Gurtu, M. L. C., brought a Woman Suffrage Resolution before the United Provinces Legislative Council in Lucknow early this month. At a day's notice Mrs. Cousins, Joint Secretary of the W. I. A., proceeded from Madras to Lucknow to place her valuable experience and knowledge at the service of her U. P. sisters. The result of the efforts of all concerned was a complete victory, the Resolution being adopted unanimously! This is a unique achievement in the most thickly populated Province in India, comprising 47 million people. The high tone of the debate and the democratic attitude to women are the natural result of the freedom for women seen in the pilgrimage centres of that religions Province.

Bombay Municipal Elections

For the first time in India women have appeared as candidates for election to a Municipal Council and happily and strikingly all have successful. Mrs. Hodgkinson, Mrs. Sarojini Naidu, Miss Lotewalla and Mrs. A. Gokhale went forward for the Bombay Corporation, and much interest was shown in their polls. It is interesting that women in that city went forward on an appeal to voters, and have not been appointed by nomination. It will be instructive to note which means will give us the more useful Woman Councillor.

Our latest Indian Woman Barrister

Heartiest congratulations to Miss Mithan Tata, M. Sc., Bombay, who has just passed her Final Examination as Barrister in Lincoln's Inn, London and who is the first Indian lady to obtain the Degree of Barrister. She has had a most distinguished University career, and we look forward to the championship of her sex that she will take up in India when she returns next autumn. She and her mother are devoted servants of India, Indian womanhood and Internationalism. We are glad the Women's Indian Association has now two lady Barristers in its ranks.

Women Lawyers

Country after country in the West is now opening the legal profession to women, and it is wonderful to read how quickly women are taking honorable positions as Barristers and Solicitors. In every case so far they have undertaken cases on behalf of women. It was in no spirit of competition with men that women sought to become Lawyers but because in the nature of things a woman's point of view could not be seen as well by a man as by a woman. If women needed the services of women in the West, very much more do they need them in India, and that is why Dr. Gour is seeking in the Legislative Assembly to get the Indian Legal Practitioners' Act so amended that sex shall be no disqualification for practising Law to women in India who have taken their Law Degrees.

The First Woman Magistrate for India: Mrs. M. E. Cousins, J. P.

A new and important step has been taken in Indian public life by the nomination of Mrs. M. E. Cousins, B. Mus. for the appointment of Honorary Special Magistrate on the Saidapet Bench. The Collector of Chingleput is to be thanked for thus opening a fresh avenue of service to women in India by his spontaneous nomination of Mrs. Cousins, and the Government of Madras kept up its high reputation for impartiality between the sexes by sanctioning the nomination without a question. This, so far as is known, is the first time that a woman has been made a Magistrate in India, or possibly in Asia. Mrs. Cousins is honorably known in most of the Provinces of India through her work for women, especially in connection with Woman Suffrage, a cause for which she underwent imprisonment twice in Ireland. She has been a non-official visitor of two Indian jails, and takes a keen interest in penal reform. Coming of a family which is linked up with the legal profession she is no stranger to all the ways of the law, and her sympathetic and artistic nature, which shows itself so clearly in her musical ability, will bring that added touch of humanity to legality which is the aim of the combination of honorary with official paid magistrates. Her many friends in India, Great Britain and Ireland, and especially the members of the Women's Indian Association, will be much pleased to hear of this recognition by the authorities of the capable services of Mrs. Cousins in all good causes.

Interview of Calcutta Women with Lord Lytton

The Bangiya Naree Samaj (affiliated with the Women's Indian Association) wisely organised a Women's Deputation to the Governor of Bengal, Lord Lytton, to place before him the case for the enfranchisement of Bengal women. Their move was most successful as His Excellency spoke in unmeasured terms of his sympathy with their claim and his speech has been fully reported by the Bengal newspapers. His wise words and his complete support cannot fail to have a great influence on the members of the Legislative Council in their voting on the inclusion of women voters in the new Calcutta Corporation Bill which is now before them for their ratification, and in the next debate on the subject of woman suffrage. His Excellency in his reply recounted his support of the women's movement in England, showed how the arguments of opponents had been proved false by events since the grant of votes to women, how the co-operation of women voters was necessary for the success of social reforms, and ended by the following cheering words:

"I have no hesitation in saying that the standard of civilisation and progress of any community can best be measured, by the position of its women, by their education and by the part which they play in the life of the country. It is, therefore, with the utmost regret that I have to acknowledge that, judged by this standard, the Province with which I am proud to be connected is at present among the more backward, and not the most advanced and go-ahead Province in India. That stigma, I hope, you will succeed in removing before I leave the Province. Nothing will give me greater pleasure than to be able to say before I leave India that the women of Bengal have been given equal opportunities with those of Madras and Bombay of serving their country and taking an active part in its public life.

The problem which above all others must for the next few years dominate the political life of India is that of building up a nation; but you cannot build a nation and leave out the women. We are trying to establish a representative system of Government, but no system is truly representative which excludes from its franchise the whole of its women citizens. Therefore it is not only in the interests of the women of Bengal that they should be enfranchised it is in the interest of the political life of the Province as a whole. Those of us who are engaged in improving its social and industrial conditions or building up its national consciousness, want the help of those whom you represent here to-day. Until you have responsibility, we cannot hope for your interest and co-operation and therefore the sooner political responsibility is given to you the better it will be for every phase of public life in the Province."

The following ladies were the members of the Deputation, led by Mrs. K. N. Roy, President of the Snmaj, who read the Address: Mrs. P. K. Roy, Mrs. N. C. Sen, Mrs. S. C. Mukerji, Mrs. Mitra, Mrs. Kumudini Basu (Hon. Secy.,) Mrs. R. C. Gupta, Miss Nag, Mrs. Latif (daughter of Mr. A. Rasul), Mrs. Mazziruddin, Mrs. S. N. Mukerji (wife of the Resident Surgeon, Medical College), and Mrs. S. R. Das (wife of the Advocate-General.)

Compulsory Education Withheld from Girls

It is deplorable that responsible Municipal Councils are still turning a deaf ear to the more pressing claims of the girls of this country more than the boys to the benefits of primary education, and though already ten times more boys than girls are being educated plans are made and are being carried out to apply free and compulsory education to boys only, despite the requests and protests of Women's Societies. Two ancient South Indian cities are the latest delinquents, Mayavaram and Tanjore. The lack of sufficient money is always made the excuse. If only the money scraped together for the girls' dowry and silver and brass vessels were spent on her education, the future of India would be more hopeful than it is at present. Prosperity depends much more on the mental condition of women than people have wakened up to in India, though other countries never cease telling her so.

The Hindu Religious Endowments Bill

This Bill has been introduced in the Madras Council by the Hon. Minister for Local Self-Government. It is causing a great amount of discussion in South India, as it deals with the use to which surplus temple funds should be put. We quote the reported speech of a woman delegate at the recent annual Non-Brahmana Confederation in Madras.

Mrs. Alamelumangathayarammal, in the course of a lengthy speech, wanted the surplus funds of temples to be utilised for promoting Swadeshi in the country and for the spread of female education, the establishment of orphanages, etc. She earnestly pleaded against the Bill being utilised for promoting schisms amongst the Hindu community itself.

At this stage, being reminded that her time was up, she said that, being a woman, she had no opportunities for indulging in lengthy speeches in the Legislative Councils as the men had. Except for speaking at Conferences once a way, she spent most of her time washing the kitchen utensils and sweeping the house and she hoped she would be allowed to go on.

Amidst laughter and cheers, she was allowed to go on, and spoke for full fifteen minutes exhorting her hearers not to be narrow-minded, but to see that the surplus funds of the temples were utilised for promoting the national well-being of India.

Women in Mines

It is highly satisfactory that the Select Committe appointed by Government to consider the amend ment of the Indian Mines Act has unanimousl recommended that the question of the employmen of women in mines should be taken up at an earl date with the local Governments with a view t prohibiting such employment either in all mines o in particular ones in about five years. Th Committee also decided to maintain absolute prohi bition of the presence of children younger tha 13 in any part of a mine below ground. The repor of the Committee further states: "It is generall realised that the absolute prohibition of the employ ment of women below ground in coal mines is mere matter of time. It cannot be introduced a once because time must be given to employers t replace the 90,000 women who are at presen working in mines." Such a strong lead in th necessary direction from this Government Com mittee is a mandate which the local Government are not likely to go against, and the matter will b urged upon them by the two bodies which hav already agitated so successfully for this end—th

Servants of India Society and the Women's Indian Association. The Countess of Dufferin Fund is financing a lady Doctor to go to the coal-fields and collect first-hand information about the conditions of these women miners, and several members of the W. I. A. have volunteered to assist her.

Women and Industry

The special instance of women laborers in mines has thrown light on much darkness existent regarding the conditions of wage-earning by women in India. In Madras City women are given only three pies for making 10 fans out of palmyra leaves, and they do this work in the spare time of looking after their cooking and their families; but through they slave at it, they yet make only an anna a day, seven annas a week! Such home industries need to be put under proper inspection and under Trade Union rules. Because of its secrecy, women's labour is probably more "sweated labour" in India than elsewhere. It is a duty awaiting all Labour and Humanitarian Societies, to make detailed investigation into this subject.

A Women's Peace Conference

Everybody in Europe is afraid that another great war will begin there again. Women by their nature hate war. They suffer most through war. They realise most how much it costs to bring baby boys into the world. They feel most when these precious lives are wasted by the madness of war and the ambitions of politicians, diplomatists and militarists. So it is no wonder that women called together a great Peace Conference last month in Holland, the only European country ruled by a Queen, and a country which took no part in the last war. The Conference was organised by the Women's International League for Freedom and Peace, and it was attended by representatives of 20 countries and of 11 organisations whose joint membership is about 0 millions. The Women's Indian Association is affiliated to this League, so also is one of the Japanese Women's Societies.

This great Conference discussed the reasons of a possible recurrence of war, and passed a Resolution calling on the peoples and their Governments to take certain specified steps to avert it.

The peace treaties which concluded the war were drawn up by the victorious nations alone, and in a spirit of severe punishment of the enemy. Agreements to a treaty cannot be maintained by force. The keeping of treaties can be secured only by justice, goodwill and mutual understanding. Therefore women say that a permanent peace treaty must be drawn up by all the countries together. This Women's Peace Conference consequently called for "a World Congress of States, through the instrumentality of the League of Nations, of a single nation, or of a group of nations, in order to achieve a New Peace."

The President of the Women's Conference was Miss Jane Addams, one of the most famous American women. It is announced that she will shortly visit India. She will get a hearty welcome in this land to which war is so particularly abhorrent. In the meantime she and two other ladies from the Conference have been visiting the Northern European Countries, France and England, in order to present the Resolutions of the Conference to the various Governments and to endeavour to get some speedy action undertaken which shall arrest the catastrophe which every one feels possible.

VOTES FOR WOMEN IN THE UNITED PROVINCES

(Extracts from the Press)

Thanks to the presence in the gallery of a large number of lady visitors the courage of many a prospective opponent of the Resolution on Woman Franchise oozed out, with the result that alone, of all Legislative Councils in India, our Council (United Provinces) has had the unique distinction of passing the Resolution without a single discordant note.

—*The Indian Daily Telegraph.* (Lucknow).

The U. P. Legislative Council met at the Council Chamber, Lucknow, on Thursday morning, 1st February. As it was announced that the Resolution on Woman Suffrage would come up for discussion there was a large number of fair visitors who attended the Council to watch the proceedings. Copies of Mrs. Cousins' letter to the members of the Council were distributed early in the morning. Amongst the visitors were Mrs. Jhanmohan Nath Chak, Mrs. Ruttledge, Mrs. Ananda Narayan Bahadur, Mrs. J. J. Cornelius, Miss Vincent, B. A., Mrs. Price, Mrs. M. Kadasrin, Mrs. Nawab Ali, nurses from King George's Hospital, graduate students from the Isabella Thoburn College, etc.—*The Indian Daily Telegraph.*

ENFRANCHISEMENT OF WOMEN

THE local Legislative Council is to be heartily congratulated on passing without any opposition the Resolution of Pandit Iqbal Narayan Gurtu for enabling women to vote at the Council elections. The women of England had to put up a mighty fight before they were enfranchised. Their splended services during the War led to the collapse of the opposition to their demand. One would have thought that the conservative Indian with his *purdah* system, and with his alleged contempt or disregard for the rights of women, would show greater hostility to the political emancipation of women than the Englishman with his boasted superior regard for women and wider political outlook. But three Provinces have now shown that men in India are not afraid of their women acquiring equal political rights with them and of influencing

the course of elections to the potential Parliaments of the country. Bombay and Madras have already enfranchised their women and now the United Provinces has taken its place by their side. The Liberal, the Progressive, the Zemindar and the Muslim representatives in the Council all vied with one another in supporting the cause of female suffrage. Not a dissentient voice was raised. This is highly gratifying. The speeches delivered in support of the proposition were characterised with a lively sense of humour, which is generally lacking in the debates in the Council. The mover, of course, spoke in a serious vein. He anticipated the objections that might be raised, and answered them. But, as it transpired, he was preaching to an already converted House. Major Ranjit Singh very aptly quoted the authority of Mustapha Kemal for the benefit of Muslim members, and as an eminent physician he gave it as his expert opinion that a woman's brain was in no way inferior to that of man. Well, both the sexes belong to the same species, and there can be no fundamental difference between the cranial capacity of the two. If anything, women are richer in emotion and are more refined by nature. Their civilising influence on domestic life and society is undoubted. Their depressed condition, brought about by pernicious customs and the denial of free opportunities to them, has been more responsible than anything else for national degeneration. But they are steadily coming to their own, and their enfranchisement will have an important effect on their future and the future of the country. That educated and enlightened Indian ladies were keenly anxious that the existing disqualification should be removed is evident from the number of Resolutions passed in various places at ladies' gatherings, some of which we have published. Pandit Gokarannath Misra saw in the enfranchisement of women an antidote to intolerance and rightly thought that it would add to the attractions of the polling booth. It would, at least, make the next elections interesting and the boycott of councils less effective. Shrewd co-operator that he is, he knows [illegible] to circumvent the Non Co-Operators. We would [illegible] urprised if, after the removal of the disqualification, a larger percentage of votes is not recorded at the next elections. It will help in the breaking down of the *purdah* system and thus advance the cause of social reform. We are not therefore in favour of making *purdah* arrangements for the recording of women's votes. No *purdah* is observed when women go to fairs, to temples and to bathing places. We hope the educated women will themselves oppose the placing of the ballot box behind the *purdah*. The Hon. Pandit Jagat Narain spoke with such fervour in support of the motion and was apparently so impressed with the administrative and financial capacities of our ladies in the domestic sphere, that it almost seemed that if he had his way, he would remove the Finance and Home Members and substitute in their place representatives of the fair sex.—*The Leader.*

BHIKKHUNIS

(Buddhist Nuns)

BY DOROTHY JINARAJADASA

Some years after the Lord Buddha had started His order of Bhikkhus,—the order of mendicant monks who wore the yellow robe, and spent their time in study, meditation, and teaching the people,—the hearts of His women followers were stirred by the contemplation of the life of self-sacrifice and devotion of the Bhikkhus, and they gathered together to discuss if it were not possible that they too should not be allowed to dedicate themselves to the life of the homeless mendicant, spreading the message of the Dhamma, as were their brothers. Their leader was Maha-pagapati, the aunt and foster-mother of the Lord Gautama Buddha, and she was chosen to go to the Lord and ask Him to start for the women also an Order of Bhikkhunis. So she set out on her journey,—that was perhaps the first hisorical pilgrimage undertaken by women to ask that their womanhood should not stand in the way of their obtaining a privilege granted to their brothers.

At that time the Lord Buddha was staying among the Sakyas, in Kapilavasthu. Dusty and travel-stained arrived the old woman Maha-pagapati the Gotami.

"She went to the place where the Blessed One, was, and on arriving there, bowed before the Blessed One, and remained standing on one side. And so standing she said to the Blessed One :

'It would be well, Lord, if women should be allowed to renounce their homes and to enter the homeless state under the doctrine and discipline proclaimed by the Tathagata.

Enough, O Gotami ; Let it not please thee that women should be allowed to do so.'

(And a second and a third time did Maha-pagapati the Gotami make the same request in the same words, and receive the same answer.)

Then Maha-pagapati the Gotami, sad and sorrowful for that the Blessed One would not permit women to enter the homeless state, bowed down before the Blessed One, and keeping him on her right hand as she passed him, departed thence weeping and in tears."

She returned and told her companions that their request was refused. But even from the Great One, the women, in their great desire for service would not accept His decree as final. So "Maha-pagapati the Gotami cut off her hair, and put on orange-colored robes, and set out, with a number of women of the Sakya clan, towards Vesali ; and in due course she arrived at Vesali, at the Mahavana at the Kutagara Hall. And Maha-pagapati the Gotami, with swollen feet and covered with dust, sad and sorrowful, weeping and in tears, took her stand outside under the entrance porch.

And the venerable Ananda saw her so standing there, and on seeing her so, he said to Maha-pagapati : "Why standest thou there, outside the

porch, with swollen feet and covered with dust, sad and sorrowful, weeping and in tears?"

"Inasmuch, O Ananda, as the Lord, the Blessed One does not permit women to renounce their homes and enter the homeless state under the doctrine and discipline proclaimed by the Tathagata."

Then did the venerable Ananda go up to the place where the Blessed One was, and bow down before the Blessed One, and take his seat on one side. And, so sitting, the venerable Ananda said to the Blessed One, "Behold, Lord, Maha-pagapati the Gotami is standing outside under the entrance porch, with swollen feet and covered with dust, sad and sorrowful, weeping and in tears, inasmuch as the Blessed One does not permit women to renounce their homes and enter the homeless state under the doctrine and discipline proclaimed by the Blessed One. It were well, Lord, if women were to have permission granted to them to do as she desires." Three times did Ananda make the request, but each time the answer was enough: "Ananda, let it not please thee that women should be allowed to do so." Then the venerable Ananda thought: "The Blessed One does not give his permission, let me now ask the Blessed One on another ground." And the venerable Ananda said to the Blessed One:

"Are women, Lord, capable—when they have gone forth from the household life and entered the homeless state, under the doctrine and discipline proclaimed by the Blessed One—are they capable of realising the fruit of conversion, or of the second Path, or of the third Path, or of Arhatship?"

"They are capable, Ananda."

"If then, Lord, they are capable thereof, since Maha-pagapati the Gotami has proved herself of great service to the Blessed One, when as aunt and nurse she nourished him and gave him milk, and on the death of his mother suckled the Blessed One at her own breast, it were well, Lord, that women should have permission to go forth from the household life and enter the homeless state, under the doctrine and discipline proclaimed by the Tathagata."

"If then, Ananda, Maha-pagapati the Gotami take upon herself the Eight Chief Rules, let that be reckoned to her as her initiation." He then told to Ananda the Eight Chief Rules and then the venerable Ananda, when he had learnt from the Blessed One these Eight Chief Rules, went to Maha-pagapati the Gotami and told her all that the Blessed One had said and she answered:

"Just, Ananda, as a man or a woman, when young and of tender years, accustomed to adorn himself, would, when he had bathed his head, receive with both hands a garland of lotus flowers, or of jasmine flowers, or of attimutaka flowers, and place it on the top of his head; even so do I, Ananda, take upon me these Eight Chief Rules, never to be transgressed my life long."

Then the venerable Ananda returned to the Blessed One, and bowed down before him, and took his seat on one side. And, so sitting, the venerable Ananda said to the Blessed One: "Maha-pagapati the Gotami, Lord, has taken upon herself the Eight Chief Rules, the aunt of the Blessed One has received the upasampada initiation."

The Lord answered: "If, Ananda, women had not received permission to go out from the household life and enter the homeless state, under the doctrine and discipline proclaimed by the Tathagata, then would the pure religion, Ananda, have lasted long, the good law would have stood fast for a thousand years. But since, Ananda, women have now received that permission, the pure religion, Ananda, will not now last so long, the good law will now stand fast for only five hundred years."

Then the Blessed One taught Maha-pagapati the Gotami and incited her, and aroused her, and gladdened her with religious discourse; and she, so taught, incited, aroused, and gladdened, bowed down before the Blessed One, and keeping him on her right hand as she passed him, she departed thence.

And so for many hundreds of years the two great orders of the Bhikhus and the Bhikkunis continued. (Incidentally one might note that the prophecy concerning the end of the Dhamma in five hundred years if women became Bhikkunis has, by fact, been proved to be not true, but probably that text is only an interpolation put in by an irate brother at a later date.) But alas for many hundred years now the order of the Bhikkunis had died out, though the order of yellow-robed Bhikhus is still strong and powerful in all Buddhist countries. And it is only in recent days that the Buddhist women have again desired to enter the religious life and to revive the Order once again.

This work was begun in Ceylon thirty years ago by a devoted and strong woman who is known as Sudhammacharia. She from her girlhood, was inspired by the ideal of the Bhikkuni, and the wish to revive the Order among her people in Ceylon grew in her heart as she grew older. So, in time, she was allowed, not without opposition, to start an order of Upasakas, (no vices) for women. The wife of the last Governor of Ceylon took an interest in the development of Sudhammachari's work and a grant of land was obtained in Kandy, and a girl's school started. There, not long ago, I visited the Bhikkunis. They are very poor, hampered for want of money, but they are bravely struggling on, teaching the children, and helping those even poorer than themselves and the sick and distressed. They told me that they were so crowded for space in their school-rooms, that the classes could hardly be separated from each other, and they showed me in their compound a half-built wall, where they had started to build a new school-room, but the funds had run out and the building had to cease, and the new wall daily crumbles away, and money does not come to complete the work. The strict religious life is led by the Bhikkunis of teaching, meditation and study. One meal a day only is taken and nothing at all after twelve, noon, until sunrise next day.

In Kandy I did not see the Bhikkuni Sudhammachari, but in Colombo, I went to the small cottage where live the sisters, and there met her. Hard

and strenuous has been her life. She is sixty-five now, and for over thirty years she has devoted all that she has, all that she is, to the service of Buddhism and her sisters. She told me that even though the Order now exists and is working in Ceylon and in Burma, the Bhikkunis do not receive the full ordination, but are only admitted as Upasakas (novices). She has been trying for many years to get the full ordination, but there is opposition from the Bhikhus. I spoke with the Chief Priests in Ceylon, and they explained that it is impossible to ordain a real Bhikkuni, as to ordain one a fully ordained Bhikkhuni must be present and take part in the ceremony, and as there is not a fully ordained Bhikkuni in the world, the difficulty is insurmountable! But I think that in these days women will not accept that reason, or the hopelessness of the difficulty. As in the olden times the women gained their good desire by persistance and perseverance and continued effort, so they will again to-day be able to obtain their ends, if their only their desire is uselfishly to serve humanity and their great religion.

The quotations in this article are from:—

"KULLAVAGGA." The Tenth Khandhaka.

(Sacred Books of the East Series)

CITY MOTHERS

Now that Indian women have been successful in contesting the Bombay Municipal elections and that they have been appointed by nomination as members of other Municipal Councils and Local Government Boards it may be interesting to trace shortly the steps which have so quickly led to the establishment of "City Mothers" side by side with "City Fathers"—as the Greeks called those whom they put in charge of the affairs of their cities.

The Local Self-Government Act of 1896 made no distinction between men and women, and in the United Provinces it was left in that form so that it has always been open in the U. P. to women to be nominated or elected to any of the Councils and to vote in these elections. In Bombay the sex disqualification was made against women sitting in any Councils but qualified women were not prohibited from voting—the same being the case in Burma. In Madras women at first used to vote but about 14 years ago a sex disqualification clause was inserted in some Municipal Amending Bill. In other Indian Provinces complete sex disqualification excludes women from any share in the progress or care of their towns or districts.

When the thoughts of the Indian people turned to formulating schemes for Home Rule the general principle was laid down at several Indian National Congresses that sex should form no disqualification for any of the franchises or for any positions of public service connected with the representative system. This request was reiterated in person to the Hon. E. S. Montagu in December, 1917, at Madras, by the All-Indian Women's Deputation led by Mrs. Sarojini Naidu, in addition to the first claim ever made by Indian women to their Government for the Legislative (Parliamentary) franchise.

In 1919 the Madras Corporation voted in favour of allowing women ratepayers in Madras both to vote and to sit in the Corporation but their recommendation was defeated by two votes in the Legislative Council. The women in Madras City and in several other large cities of Madras Presidency held protest meetings against this decision. It was to their satisfaction that in 1920 the new District Municipalities Act of Madras gave women the right to vote in Municipal and Local Boards elections and raised no disqualification to their entering such Boards, Madras Corporation, however, still excepted.

Bombay women held a remarkable meeting in December, 1920, when eighteen women's societies combined to demand that their disqualification for becoming City Councillors should be removed. As a result the City Corporation voted in favour of its deletion and the Bombay Legislative Council last year ratified the recommendation and thus it is that this month four ladies in that city have stood for election and have now the honour of being the first ladies elected in India under the modern representative system.

In 1921 Madras Corporation showed itself strongly reactionary, for when again a Resolution to admit women to its body was moved by Mr. Subaraya Mudaliar it was defeated by 11 to 9. It was felt by all that this result arose from bad tactics and bad preparation for the division rather than from real objection by the men to the co-operation of women in the city's affairs. Of course the Madras women protested against being given practically a lower status than the women of the muffasal and when the necessary three months' interval was over and Mr. Vasudeva Rao again introduced the matter in April, 1922, it was passed at once by a good majority. He, however, had drawn it up in terms only of nominated women and the Government almost at once nominated Mrs. Devadoss, wife of one of the High Court Judges, who consented to act. The Councillors were not satisfied however with nomination only and in July Mr. Rajagopalachari moved a further Resolution recommending the Government to so amend the Municipal Bill as to allow women also to stand for election to the Madras Corporation. His Resolution was passed but it has not yet had an opportunity of being ratified by the Madras Legislative Council.

Actually the first woman Municipal Councillor was appointed in Nellore, a Muffasal Municipality of Madras Presidency where Mrs. Narasimayya in 1920 was nominated to the Council and Miss Ballari to the District Board. Mrs. P. Sushilabai has been nominated to the Bellary Taluq Board, and Mrs. Ammika Amma to the Malabar District Board, and

Mrs. Lakshman Iyer and Mrs. Sarangapani are nominated members of Saidapet Municipal Council.

Karachi City has been the latest to throw open the doors of its Council impartially to women.

The work of these Councils is very largely connected with women's sphere—large schemes for maintaining and improving the health of the inhabitants, the cleanliness of the city, its drainage sewage, lavatory arrangements, pure water and pure milk supplies, good roads and good light, improved housing, regulation of the drink traffic, public morality, the levying of rates to pay for public upkeep, control over a large portion of education, especially elementary education. In all these matters women take a special interest as the proper adjustment of them affects directly the lives of women and children. It is, therefore, very satisfactory that women have so quickly been recognised as helpful by our most progressive public bodies. It is only right that, more and more, those who are capable and willing for such service to their towns should be given these opportunities.

TO PARENTS

[NOTE: The following heartfelt cry was sent anonymously to the Editor for publication. It is a poignant appeal wrung from someone by bitter experience, and as such we let it ring through the world.]

Parents who have children of age should never *force* them to marry any one. Supposing the child wants to study or even does not like the person who is to be married to him or her. What will the future be? Only unhappiness. And who is responsible? Of course the parents. What will the parents gain by forcing marriage upon their children? Maybe money, but not love and happiness. So I hope indeed that Indian parents will not let their children marry when they are five or six years of age. And I also hope that parents will let their children be happy and not force them to marry any one they dislike.

FACE THE SUN

Don't hunt after trouble, but look for success,
You'll find what you look for; don't look for distress.

If you see but your shadow, remember, I pray,
That the sun is still shining, but you're in the way.

Don't grumble, don't bluster, don't dream, and don't shirk,

Don't think of your worries, but think of your work,

The worries will vanish, the work will be done,
No man sees his shadow who faces the sun.

—"To-day's."

WOMEN THE WORLD OVER

Japan

Miss Sumiko Chigusa, chief lady-in-waiting of the Imperial Court, has been decorated with the Second Class Order of the Sacred Treasure in recognition of her services during the past 51 years. The granting of such a high decoration upon a woman rarely takes place in Japan. Miss Chigusa is now 68 years old and has served in the Imperial Court since she was 17 years old. Miss Yoshimi, 51 years old was also decorated with the Fourth Class Order of the Sacred Treasure.

Though education is compulsory for both boys and girls in Japan and though most women are literate as a result still the education of girls is inferior to that of boys. In the curricula of the middle secondary schools girls' text-books and courses are arranged on a much lower scale than those of the boys. The Government also is reluctant to finance the advanced education of girls. Still, much progress is being achieved. The marriage age of girls is also advancing from sixteen to the early twenties, and public sentiment is growing in favor of greater freedom in marriage. At present marriages are arranged by parents with the help of a middle-man. Usually the young couple are allowed to see each other once before the betrothal, but sometimes they do not meet until the marriage ceremony. Opinion is also becoming strong for the abolition of concubinage, the geisha, and public prostitution.

China

"The Door and Hope", is an organisation working in Peking for the helping of girls who wish to give up evil professions and take to a life and virtue, is being extended to the great industrial city of Hankow. Refuge is given to those whose parents refuse to receive them, and respectable marriages are brought about.

Philippine Islands

Governor Wood of the Philippine Islands, in his message recently to the Island Legislature, said:

"There is one final recommendation to which I earnestly invoke your consideration, and that is the extension of the suffrage to the women of the Philippine Islands under the same conditions and to the same extent that you have extended it to men. Such action will tend to build up and greatly extend an enlightened public opinion, to raise the standards of public and private morality, to increase interest in public affairs and greatly to improve the efficiency of the Government. In a word, it will tend to the betterment and the advancement of the people of the Philippine Islands."

It is hardly expected, says a newspaper correspondent, that the legislature during its present session will act favorably upon the recommendation, but there is a growing sentiment among the solons in favor of such a step.

Italy

A letter from Signor Mussolini, the new Premier of Italy to the International Woman Suffrage Alliance contradicts completely the rumor that he was opposed to the enfranchisement of women. On his recent visit to London, Signor. Mussolini was asked to receive a deputation from the Alliance; and though unable to do this "owing to pressure of work," he courteously replied that he would be "very glad to receive a deputation of the Alliance in Rome next May".

The reference to Rome in the foregoing note was made in connection with the Ninth Congress of the International Women's Suffrage Alliance which will be held in that city from May 12th—19th, 1923. And here it may be interesting to note that in spite of the wave of reaction against women's progress which seems to have swept over many countries since the Armistice, it is nevertheless true that a steady and persistent advance has been made practically all over the world. At the Geneva Congress in 1920, the women of 22 countries celebrated their political emancipation. The great feature of the Rome Congress will be the delegation from the East—India, China and Japan being expected to send representatives—and the fact that for the first time an Eastern country. India, will answer to the roll-call of enfranchised women citizens in the person of Mrs. C. Jinarajadasa of the Women's Indian Association.

Poland

The women of Poland enjoy the same suffrage rights as the men. Universal suffrage for women was first applied by Poland early in 1919 and in those districts where Parliamentary elections were held, on February 26, 1919, the women participated on the same basis as the men. Similarly, the women of Poland have prticipated in all other elections held in parts of present-day Poland. They took part in the Siberian plebiscite, the Silesian assembly election, the Wilno region election and the Parliamentary elections.

But there are many portions of the State in which the men and women are alike unused to voting as yet. In former Austrian Poland there has been universal suffrage for men since 1907, and in former Prussian Poland a limited suffrage since the days of Bismarck. In the former Congress Kingdom, however, universal suffrage even for men was a new venture when decreed by Chief of State Pilsudski in 1910.

France

In May 1919 the French Chamber of Deputies passed a bill giving women the vote, but the Senate would not accept it. Recently the French League of Women's Rights was refused permission to hold a demonstration, and had to content themselves with the carrying of a banner in a carriage and the distribution of leaflets. The sortie made a considerable impression.

America

Mrs. Coolidge, wife of the Vice-President, delivering a speech through the Arlington radio, appealed to the women of America to assist in raising $ 3,000,000 to establish seven colleges for girls in China, India and Japan.

Charles Buckley, whose automobile ran down and killed Marian Newton, aged four, offered to give his own child, Isabel, five years old, to the parents of the victim. They refused the offer.

Miss Lillian Gatlin, is the first woman to make a complete aeroplane trip across the United States of America.

Mrs. Emma Yearian of Idaho runs her own sheep-farms. She has 6000 ewes, and get 50,000 pounds of wool in the year's clipping.

Mrs. Lula H. Cusenbary is Vice-President of the Bank of Hydro Oklahoma. She says: "It is absurd to say that a woman cannot be successful in business and maintain a home too." She started helping her husband twenty years ago. Now she is training her daughter to be a banker.

Another woman banker is Mrs. C. E. Hearin of Kentucky.

England

More than 4,000 girl clerks are still employed by the Ministry of Pensions at Action, and the British Treasury has been asked to replace them by ex-service men.

The Honorable Elsie Mackay, daughter of Lord and Lady Inchcape, has passed all Aviation Tests necessary for qualification as an Air Pilot.

English women athletes won the first international women's track meet over competitors from the United States, France, Switzerland and Czecho-slovakia. The American team was second, France third, Czecho-Slovakin fourth and Switzerland fifth. A large crowd gathered at Pershin Stadium in Paris to witness the contests.

Miss Lillian Fisk, of London, is a painter of worl repute. She has recently visited Japan with he husband, a businessman, and her nine-years-ol son. She stands for mutual free co-operatio between man and woman, and uses her maide name. Her pictures have been exhibited in th galleries of Paris and New York.

Africa

CAPETOWN, FEB. 1.—The House of Assembl has rejected the second reading of the Woma Enfranchisement Bill by 56 votes to 55. Gen Smuts and all except one Minister supported th Bill, which is gaining adherents every year.

TAMIL

சமையலும் இராஜ்ய நீதியும்

(A free translation by
Mr. T. V. GOPALASWAMI AIYAR
of an article by MISS ARUNDALE)

இந்த வியாசத்தின் பெயர் விசித்திரமாக இருக்கிறதென்று எண்ணக்கூடும்; ஏனெனில் இது சமையலைக் குறித்துமல்ல, இராஜ்ய நீதியைப்பற்றியுமல்ல; அப்படியானால் ஏன் இந்தப்பெயர் இந்த வியாஸத்துக்குக் கொடுபட வேண்டுமென்று கேட்கலாம். இந்தியாதேசம் முழுவதும் சமையல் தொழில் ஸ்திரீகளுடைய முக்கியமான வேலை என்று எண்ணப்படுவதால் நான் இப்படி இப்பெயரிட்டேன். இந்தியமாதரைக்காட்டிலும் திறமையாக சமையல் செய்பவர் இல்லை என்பது திண்ணமே; ஆங்கிலதேசத்தில் சிறுமிகள் பள்ளியில் சமையற்றொழில் என்ன கற்றுக்கொண்டாலும் இந்தியாவில் தங்கள் தாயிடம் இந்தியப்பெண்கள் தங்கள் வீட்டில் கற்றுக்கொள்வதற்குக் சமானமாகமாட்டாது. இந்தியமாது செய்யும் சமையலில் என்ன விசேஷம்? நான் அநேக இந்தியர்கள் வீட்டிலிருந்திருக்கிறேன்; இந்திய மாது சமையல் செய்வதையும் பார்க்கும்படி அனுமதி பெற்றுப் பார்த்துமிருக்கிறேன்; இவர்கள் வீட்டில் வெளியிடும் விசேஷ குணங்களை இப்போது பரோபகாரமாக வெளியில்வந்து செய்யும் காரியங்களில் உபயோகிக்கலாம்.

வீட்டுக்காரியங்களில் எவ்வளவு திட்டமாக ஸ்திரீகள் இருக்கிறார்களோ அப்படியே வெளிக்காரியங்களிலும் இருக்கவேண்டும். வீட்டுச்சமையல் வேலைகளில் இந்த மாது எந்தக்குணங்களை விஸ்தாரமாகக்காட்டுகிறார்களோ அவைகளை என்னவென்று கவனிப்போம். அவையாவன:— தேர்ச்சி, தேகசுத்தி, சமையலறையையும் பாத்திரங்களையும் சுத்தமாக வைத்துக்கொள்ளுதல், வேண்டிய சாமான்களைத் தயாரித்து வைத்துக்கொள்ளுதல், பொறுமை, வேலையில்கவனம். எந்த பதார்த்தங்களுக்கு எந்த வாசனை, எந்த மசாலைசாமான்கள் எவ்வளவு சேர்க்கவேண்டுமென்று தெரிந்துகொண்டு ஞாபகமாய் ஸமயத்தில் சேர்த்து பதார்த்தங்களை பக்குவம் செய்கிறார்கள். இந்தப்படி சமையல் செய்வதினால் பக்குவமாகும் பதார்த்தங்கள் ஸிலாக்கியமாக இருக்கின்றன. இந்தமேன்மையான குணங்களையே வெளியில் பரோபகாரமான வேலைகளைச் செய்யப்புகும் மாதுகள் அனுஷ்டிக்கவேண்டும்.

முதலாவது வேண்டியது தேர்ச்சி—ஒருபோதும் சமையல் செய்திராதவள் ருசியான சமையல் செய்துவைப்பாள் என்று ஒருவரும் நினையார். அப்படியே நாட்டிலுள்ள துர்வழக்கங்களை சீர்படுத்தவேண்டுமென்று வெளிவேலையில் புகும் ஸ்திரீ தன் நாட்டில் என்ன வழக்கங்கள் கெட்டவை, அவைகளை நிவர்த்திக்கத் தக்கமார்க்கங்கள் என்னவென்று படிப்பினாலும் ஆலோசித்தும் தெரிந்துகொள்ளவேண்டும். இது சுலபமான காரியமல்ல, ஏனெனில் ஒவ்வொன்றுக்கும் அநேக மூலகாரணங்களும் அவைகளின் பிரிவுகளும் இருக்கலாம். உதாரணமாக, சிசுக்களின் மரணத்துக்குக் காரணங்களை விசாரிப்போமானால், இவைகள் பலவித வழிகளால் வந்ததாக ஏற்படும். இந்தக்கஷ்டத்தை நிவர்த்திக்க வேண்டுமானால் இந்தப் பலவழிகள் எவை என்று தெரிந்துகொண்டு இவைகளை நிவர்த்திக்க யுக்தி அனுபவத்துக்கு ஒத்துள்ள மார்க்கங்களைத் தெரிந்து எடுத்துச்சொல்லவேண்டும். குறைவுகளை தூஷிப்பது மாத்திரம் உபயோகமில்லை. ஒவ்வொரு ஜாதியார், குலத்தார், கூட்டத்தார் முதலிய பலவிதமாத உள்ள ஸமூகங்களின் வழக்கங்கள், நடவடிக்கைகள் முதலியவைகளை செம்மையாக ஆராய்ந்து விசாரித்தவர்கள் தவிர மற்றவர்கள் இவைகளைக் குறித்துப்பேச அருகரல்லர்; அப்படிப்பேசினாலும், யாரும் செவிகொடுத்துக்கேளார். ஆகையால் அறிவும், அனுபவமும் அவசியம் வேண்டும். எப்படி சமையல் செய்ய எத்தனிக்கும் பெண்ணுக்கு சமையல் தெரிந்தவர்களுடைய சிக்ஷையும் தன்னுடைய சொந்த ஞானமும் வேண்டுமோ அப்படியே நாகரீக சீர்திருத்த வேலைகளில் புகுவோர்களுக்கும் சிக்ஷையும் ஞானமும் அவசியம். சீர்திருத்தம் என்றால் தூஷிப்பதும் குழப்பத்தை உண்டுபண்ணுவதுமல்ல; நல்லவழியைக்காட்டி எப்படிக் கெட்டவழக்கங்கள் போய் நல்ல வழக்கங்கள் உண்டாகின்றன என்பதை நிரூபிப்பதாகும்.

சமையலுக்கு இரண்டாவது குணமாக தேகசுத்தம், சமையலறை, பாத்திரங்கள் இவைகளை சுத்தமாக வைத்துக்கொள்ளுதல்; சுத்தம் என்ற குணமானது வெளிவேலைகளில் நல்லபலனைக் கொடுக்கும். இந்த குணம் உள்ளவள் ஸ்தோத்திரம், மகிமை முதலிய பெருமையை எதிர்பாராமல் பரோபகார சிந்தனையையே மேலாகக்கருதுவதால் இந்தவிஷயத்தில் ஏகாக்கிர சித்தம் உண்டாகும். மேலும், சரியான மார்க்கம், தப்புமார்க்கம், இன்னதென்றும், தான் செய்யும் வேலையில் உபயோகிக்கும் கருவி நியாயவழிதானாவென்றும் தெரிந்துகொள்வாள். உண்டாகும் குணம் தாத்காலிகமா, இதனால் இதரவகுப்பாருக்குத் தீங்கு நேரிடுமா, பொதுவில் ஜனங்கள் மேல்நோக்கிச்செல்லும் மார்க்கத்தை ஒட்டினதா, என்றும் தெரிந்துகொள்வாள். இராஜ்ய நீதியில் ஜனங்கள் வெகுவாய் கோபதாபங்களைக் காட்டுகிறார்கள் என்றும், காரியம் சாதிப்பது முக்கியமே தவிர அதற்கு எந்தவழியும் உபயோகிக்கிறார்களென்றும் சொல்லப்படுகிறது. ஸ்திரீகள் இந்த இராஜ்யநீதியில் வேலைசெய்வதினால் இந்தக்கெட்டபேர் மாறியிருக்கிறதென்று பேர் பெறவேண்டியது ஸ்திரீகளுடைய கடமை. பொதுவாக புருஷர்களைக்காட்டிலும் ஸ்திரீகளுக்கு அதிலும் இந்திய ஸ்திரீகளுக்கு குழந்தைகள்முதலிய இதரர்களிடத்தில் செலுத்தி வந்திருக்கும் பரித்தியாக குணத்தால் பரிசுத்தம் ஏற்பட்டிருக்கிறது. தங்கள் முன்னோர்களினின்று இந்தக்குணம் விசேஷமாக இந்திய மாதர்களுக்கு வந்த குணமாக இருக்கிறது. ஆகையால் இந்தகுணத்தை கைவிடக்கூடாது. இந்த குணத்துடன் விவேகத்தைக் கலந்தால் கெட்டவழக்கங்களை நீக்கி ஜனங்களுக்கு மேன்மையை

யும் க்ஷேமத்தையும் உண்டாக்கலாம். அடுத்ததாக சொல்லப்பட்டவிஷயம், ஸாமான்களைத் தயாரித்து வைத்துக்கொள்வது; சமையல்பாத்திரத்தில் அரிசியை சோதனை செய்யாமலும், அசட்டையாயும் போடுவோன் நல்ல சமையல்காரன் என்று ஒருவரும் ஒப்புக்கொள்ளார். அரிசியைச்செம்மையாகச் சோதித்து, கல், உமி, பூச்சி வகைகளை விலக்கி சிரத்தையுடன் இந்தியமாது சமையல் செய்வதை நான் பார்த்திருக்கிறேன். இப்படியே, இதைக்காட்டிலும் அதிகமாகவேகூட, பரோபகார வேலைகளுக்கு வேண்டிய ஸாமான்களைப் பொறுக்கித் தெரிந்தெடுத்து உபயோகிக்கவேண்டும். ஆகையால் அறிவும் கவனமும் அதிக முக்கியமானவை. யாவை அனுகூலத்தைச் செய்யும், யாவை பிரதிகூலத்தைச் செய்யும், என்று ஆராய்ச்சி செய்யவேண்டும். பிறகு கவனிக்கவேண்டிய குணம் அதிக முக்கியமானதாகிய பொறுமை. துவக்கத்தில் அதிக சூரத்தனமாயும், ஊக்கத்துடனும், நல்ல எண்ணத்துடனும், ஆவலுடனும், இராஜ்யநீதி காரியங்களிலோ ஜனங்களுடைய வழக்கத்திலிருக்கும் அனுஷ்டானங்களிலோ கெட்டவைகளை சீர்திருத்தவேண்டுமென்று எத்தனிக்கிறோம். நல்ல எண்ணம் மாத்திரம் போதாது. சில சமயங்களில் மனத்தளர்ச்சியை அடைகிறோம், சில சமயங்களில் இப்படிப் பாடுபடுவது உபயோகமில்லை என்று கூடத் தோன்றுகிறது. முயற்சி செய்யும்வரையில் அபஜயம் இல்லை என்று நாம் கேள்விப்பட்டிருப்பதை ஞாபகத்தில் வைக்கவேண்டும். ஜனங்களுக்கு அனுகூலமென்று நாம் நினைக்கிற ஒரு ஏற்பாட்டை முனிசிபாலிடியார் ஒப்புக்கொள்ளவில்லை என்று வைத்துக்கொள்வோம். அப்போது நாம் எடுத்துக்கொண்ட முயற்சி எல்லாம் வீணாய்விட்டதென்று தோன்றுகிறதல்லவா? அதனால் நாம் ஊக்கத்தைக் கைவிடலாமா? இந்த அபஜயமே பிறகு பலனைத்தருவதற்குள்ள முதல்படியாக இருக்கலாம். நல்ல விஷயத்தை ஜனங்கள் மனதில் படும்படி அடிக்கடி சொல்லி, அந்த விஷயத்தை மனப்பழக்கத்துக்கு முதலில் கொண்டுவரவேண்டும். முதலில் இந்த விஷயம் மனதில் படாததால் ஜனங்கள் ஒப்புக்கொள்ளாமல் போய்விடலாம். அடிக்கடி மனதில் பழக்கத்துக்குவரவே, ஜனங்கள் பிறகு ஏற்றுக்கொள்ளலாம். விஷயத்தைப் பலவிதமாகவும் இதரர்மூலமாகவும் எடுத்துச்சொல்லும்படி நேரிடும். எப்படிப்பார்த்தாலும் நம்முடைய முயற்சி வீணாக மாட்டாது. நம்முடைய சொந்தப் பிரயோசனத்தையாவது, கீர்த்தியையாவது கவனியாமல் காரியம் சித்தியாகவேண்டுமென்று மாத்திரம் நமக்கு எண்ணமிருந்தால், காரியம் ஜயமானபோது இதற்கு விதை நாம் போட்டோமென்று நமக்கு சந்தோஷம் உண்டாகும்.

சிசுக்களைப் பாராமரிப்பதும் அவைகளைப் பயிற்றுவதும்

சிறு குழந்தைக்கு நல்லது கெட்டது இன்னதென்று பெரியவர்கள் சொல்லிக்கொடுக்கும் வரையில் அவை தெரியாது. அது தன் இஷ்டப்படி செய்து, தன் கைகால்களைக் கொண்டு விஷமம் செய்துகொண்டு இருக்கும். இப்படிச் செய்வதனால் தனக்காவது இதரருக்காவது தொந்தரவும் துக்கமும் உண்டாகுமே என்று அதற்குத்தெரியாது. இந்தக் காரணத்தினால்தான், பெரியவர்கள் குழந்தையை சரியானபடி நடத்தவும், நன்னடத்தை இன்னதென்று கற்றுக்கொடுக்கவும் வேண்டும்.

குழந்தையும் பெரியவர்களுக்குக் கீழ்ப்படியக் கற்றுக்கொள்ளவேண்டும்; புத்திசாலியான தாயார் தன் குழந்தை பெரியவர்களுக்குக் கீழ்ப்படிந்து நடக்கும்படி அதைப்பழக்குவாள். அப்படிக் கீழ்ப்படிதல் “நான் சொன்னபடி நீ செய்யவேண்டும்” என்பதுபோல் ஒரு ஆக்ஞைக்குக்கீழ்ப்படிவதாயிராமல், ஸந்தோஷத்துடன் அப்படிச் செய்வதாயிருக்க வேண்டும்.

குழந்தையை சரியாய் வளர்த்துவரவேண்டுமானால், அதைக் கடுஞ்சொல் சொல்லவுங்கூடாது, அதை தண்டிக்கவும் கூடாது. குழந்தையின் புத்தி கெட்டவழியில் அதைச் செலுத்தும்போலிருந்தால் யாராவது ஒருவர் அதன் ஸமீபத்தில் இருந்துகொண்டு வேறு நல்ல மார்க்கத்தில் அது பிரவர்த்திக்கும்படி அதைத் திருப்பிவிடவேண்டும். குழந்தைக்கு தீங்குண்டாக்காமல் ஸந்தோஷத்தை மாத்திரம் உண்டாக்கும்படியான காரியத்தில் அதன் மனதையும் உற்சாகத்தையும் திருப்பிவிடவேண்டும். குழந்தைகளை வளர்ப்பதற்கான விதிகளுள் இது தங்கம்போன்றது. குழந்தை என்ன வயதுள்ளதாயிருந்தாலும் அதை வளர்க்கும் விஷயத்தில் இந்த விதியையே அனுஷ்டிக்கவேண்டும்.

குழந்தைகள் கர்வமுள்ளவையாயிருப்பதற்கு சாதாரணமாய் ஏதாவது காரணமிருக்கும். குழந்தைகள் சிடுசிடு வென்றும், கோபத்துடனும் கூச்சல் போட்டுக்கொண்டும் இருந்தால், அவைகளுக்கு ஆகாரம் சரியாய்க்கொடுத்து கவனிக்காததனாலோ அல்லது அவை சௌக்கியக் குறைவினாலோ அவைகளுக்கு ஏதோ அசௌகரியம் ஏற்பட்டிருக்கலாம், அல்லது அதிகமாய்ச் செல்லம் கொடுக்கப்பட்டிருக்கலாம்.

இப்படிக்கின்றி, குழந்தை சரியாய் ஆகாரம் கொடுத்து சுத்தமாய் வைக்கப்பட்டு, அதற்குவேண்டிய தூக்கமும் சுத்தமான காற்றும் இருந்து, கிரமமான பழக்கங்களும் கற்றுக்கொடுக்கப்பட்டிருந்தால், அந்தக் குழந்தை ஒருக்காலும் துஷ்டத்தனம் செய்யாது, ஆகவே அது எப்போதும் நல்ல குழந்தையாகவே நடந்துகொள்ளும்.

குழந்தைகளுக்கு நல்ல வழக்கங்கள் இருப்பதே நல்லது. சில சமயங்களில் ஏதாவது கெட்ட வழக்கத்தை அது தா[illegible]கவே கற்றுக்கொள்ளுகிறது அல்லது அதற்கு யாராவது கற்றுக்கொடுத்து விடுகிறார்கள். இந்தக் கெட்டவழக்கங்க[illegible] வேரூன்றி நன்றாய்ப் படிவதற்கு முன்னமே கூடிய சீக்கி[illegible]மாக அவைகளைத் திருத்திவிடவேண்டும்.

குழந்தையானது தன் தொட்டில் அல்லது கட்டி[illegible] தனியாகத் தூங்கவேண்டும். குழந்தைக்குப் படுக்கை அ[illegible] செலவில்லாமல் விலை சரசமான வஸ்துக்களைக்கொ[illegible] செய்யலாமாதலின் குழந்தை தாயாருடன் படுத்து தூ[illegible] வேண்டுமென்று சொல்வதற்கு எவ்வித காரணமும் கிடையா[illegible] மூன்று ரூபாய் செலவு செய்தால் கூடை முடைகிறவனி[illegible] சொல்லி ஒரு தொட்டில் செய்து வைத்துக்கொள்ள[illegible]

அல்லது பழைய பெட்டியொன்று எடுத்து அதில் சாக்கு அல்லது கித்தான் போட்டு கட்டிலாகச்செய்து கொள்ளலாம். அநேக இந்திய கிராமங்களில் இம்மாதிரிக் கட்டில்கள் உபயோகிக்கப்படுவதைப்பார்த்து நாம் ஸந்தோஷப்படுகிறோம். தொட்டில் கட்டில் இவைகளை ஆட்டவாவது அசைக்கவாவது கூடாது; ஏனென்றால், குழந்தை தூங்குவதற்கு தொட்டில் ஆட்டவேணுமென்ற வழக்கம் அதற்குப் படிந்துவிடும்.

நல்ல தேகசௌக்கியமுள்ள குழந்தைக்குத் தேகப்பயிற்சி வேண்டும்; அது கூடியவரையில் தானாகவே தன் தேகப் பயிற்சியைச் சரிப்படுத்திக்கொள்ளும். அதனால் குழந்தை எவ்வளவு பலசாலியானாலும் அதற்கு அதிக தேகப்பயிற்சி நல்லதன்று; அதனால் அதன் இரவுத்தூக்கம் கெட்டுப்போகும்.

குழந்தையை ஆட்டுவதும், அதைத் தூக்கிப்போட்டுப் பிடிப்பதும், எப்போதும் ஒரே நிலைமையில் வைத்திருப்பதும் அதற்கு மிகவும் தீங்கை விளைக்கும். இப்படி அதை அசைத்தால் அதன் நரம்புகள் இடம் விட்டு இடம் மாறிப் போய் குழந்தையும் பராதீனப் பட்டுப்போகும். குழந்தை விழித்திருக்கும்போது அதை எடுத்து கையில் மெதுவாய் (சாவதானமாய்) பற்பல நிலைமையில் வைத்துக்கொள்ள வேண்டும். அப்படிச் செய்தால்தான் எந்தக்குறிப்பிட்ட தசைக்கும் அதிக களைப்பு ஏற்படாது. கொஞ்சம் வயசான குழந்தையானால் அது தரையில் உட்கார்ந்து தானாகவே விளையாடிக்கொண்டிருக்கவேண்டும். கீழே ஒன்றும் போடாமல் அதை ஈரத்தரையில் உட்காரவிடக்கூடாது.

செடிகளுக்கு எப்படி சூரியவெளிச்சம் அவசியமோ அது போலவே குழந்தைகளுக்கும் அது அவசியமானது. சூரிய வெளிச்சம் காணாத குழந்தை செடியைப்போல் வாடி வதங்கிப்போகும். இந்தியாவில் குழந்தைகளை தாயார் வெளியில் போகும்போது இருதுணியில் போட்டு தோளில் போட்டுக் கொண்டு போகிறார்கள். இதனால் அதற்கு காற்று கிடைப்பதில்லை. இது மிகவும் தீங்கு செய்யக்கூடியது. தவிர, சூரிய வெளிச்சம் குழந்தையின் இளஞ்சரீரத்தின்மேல் நேராய்ப்பட்டால், அதற்குக் கொப்புளங்கள் உண்டாகி அசௌகரியத்தை உண்டாக்கும் என்பதும் ஞாபகத்தில் வைக்கத்தக்கது. ஆகவே சூரியவெளிச்சம் குழந்தையின் மேல் நேராய்ப்படும்படி விடக்கூடாது.

குழந்தைக்கு காலநிலைமைக்குத் தக்கபடி உடுப்புபோட்டு ட்டிருக்கும்பட்சத்தில் அதை புதிய குளிர்ந்த காற்றுப் படும்படி வைத்துக்கொள்வதனால் அதற்கு ஒருவித தீங்கும் உண்டாகாது என்பது மாத்திரமல்ல, அதை நன்றாய்ப் பலப்படுத்தவும் செய்கிறது. வெட்ட வெளியில் படுத்துத் தூங்கும் குழந்தைகளுக்கு சீக்கிரம் ஜலதோஷம் (சளி) பிடிப்பதில்லை. அவைகளுக்கு சுவாசாசயம் ஸம்பந்தமான க்ஷயரோகம் முதலிய வியாதி வராது. அவைகள் நன்றாய் அதிக நேரம் தூங்குகின்றன, நல்ல பசியிருக்கிறது, எவ்விதத்திலும் நன்றாய் அபிவிருத்தியாகிறது. இந்தியாவில் குழந்தையானது இரவில் தன் தாயுடன் சாதாரணமாய்ப்படுத்துக் கொள்வதனால், தாயின் உடம்பிலிருந்து வரும் உஷ்ணக் காற்று குழந்தையைச் சூழ்ந்துகொள்ளுகிறது. இரவிலுள்ள குளிர்ந்தகாற்றன்றோ குழந்தைகளுக்குவேண்டும். குழந்தையைத் தூங்கச்செய்வதற்கும் அதைச் சும்மா இருக்கும்படி செய்யவும் அதற்கு அபின் கொடுப்பது ஒரு பெரிய குற்றமேயாகும்.

[இந்த துண்டுப் பிரசுரத்தின் பிரதிகள் இன்னும் தேவையானால், சென்னை பப்ளிஸிடி பீரோவிற்கு எழுதிப் பெற்றுக் கொள்ளலாம்.]

சமாசாரக் குறிப்புகள்

சுரங்கங்களில் ஸ்திரீகள்:—இந்தியச் சுரங்கங்களைப்பற்றிய சட்டத்தை சீர்திருத்தச் சர்க்காரால் நியமிக்கப்பட்டிருக்கும் கம்மிட்டியார் ஒரே மனதாய்த் தீர்மானித்திருக்கும் விஷயமாவது:—லோகல் கவர்ன்மெண்டாரோடு சர்க்கார் கலந்து ஆலோசித்து இன்னும் ஐந்து வருஷங்களுக்குள் எல்லா சுரங்கங்களிலும், அல்லது குறித்த சிற்சில சுரங்கங்களில் ஸ்திரீகளை வேலைக்கமர்த்தும் வழக்கத்தை நிறுத்திவிடவேண்டும். பதின்மூன்று வயதுக்குட்பட்ட குழந்தைகளை பூமிக்கடியில் சுரங்கத்தின் எப்பாகத்துக்கும் அனுப்புதல் கண்டிப்பாய் உதவாது. ஸ்திரீகளையும் அப்படியே நிறுத்துவதற்கு முதலாளிகளுக்கு அவகாசம் வேண்டியிருக்கிறது. அதாவது இப்போது உழைத்துவரும் 90,000 ஸ்திரீகளுக்கும் பதிலாள் பார்க்கவேண்டியிருக்கிறபடியால் கொஞ்ச காலதாமஸம் ஆகும். லோகல் கவர்ன்மெண்டார்கள் இத்தீர்மானத்தை இனி அலக்ஷியம் செய்யமுடியாது. இந்திய ஊழியர்களின் சங்கத்தாரும், மாதர் இந்திய சங்கத்தாரும் இதைச் சும்மா விடமாட்டோம். லோகல் கவர்ன்மெண்டாரை அடிக்கடி வற்புறுத்துவோம். சுரங்கத்தில் ஸ்திரீகளின் நிலைமைகளை நேரே தெரிந்துவர, கவுன்டெஸ் அப் டப்ரின் என்பவருடைய நிதியின் திரவிய சகாயத்தால், ஒரு ஸ்திரீ வைத்தியர் போகப்போகிறார். மாதர் இந்திய சங்கத்து மெம்பர்கள் அநேகர் அவருக்கு ஒத்தாசை புரிய முன்வந்திருக்கிறார்கள்.

ஸ்திரீகளும் கைத்தொழிலும்:—கூலி வேலை செய்து பிழைக்கும் ஸ்திரீகளின் நிலைமையும் இந்தியாவில் பரிதாபமாகவே உள்ளது. சென்னைப் பட்டணத்தில் ஒருத்தி பத்து பனையோலை விசிறி செய்வாளானால், அவளுக்கு காலணா கூலி கிடைக்கிறது. வீட்டில் சமையல் சோலிகளையும் குடும்ப காரியங்களையும் கவனித்து இளைப்பாறவேண்டிய நேரங்களில் சிரமம் பாராமல் செய்யும் வேலைக்கு நாளொன்றுக்கு ஒரு அணாதான் கிடைக்கிறது. வாரத்துக்கு எழுணா! வீட்டில் செய்யப்படும் இத்தகைய தொழில்களை, வர்த்தக சங்கங்களின் முறையை யநுசரித்து ஒழுங்குபடுத்தினால், இந்த ஸ்திரீகளுக்கு அதிகமான சம்பளம் கிடைக்க ஏற்பாடாகும். ஸ்திரீகள் இவ்விதம் பிராதியாமல் கஷ்டப்பட்டு உழைப்பதனாலேயே அவர்களுக்குக் கிடைக்கும் கூலியானது இங்கே மற்ற தேசங்களைவிட அநியாயம் சொற்பமாயிருக்கிறது.

உலக சமாதானத்துக்காக ஸ்திரீகள் கூடிய மஹாஸபை:—இன்னொரு பெரிய யுத்தம் மறுபடியும் நடக்கும் என்று ஐரோப்பாவிலுள்ள ஒவ்வொருவரும் பயப்படுகிறார்கள். யுத்தமானது ஸ்திரீகள் சுபாவத்திற்கே முற்றும் விரோதம். பிள்ளையருமை பெற்றவட்கல்லவோ தெரியும்! ராஜ தந்திரிகளுடைய பேராசைக்கும், ராணுவத்தலைவர்களுடைய திமிருக்கும் யுத்தவெறிக்கும் இரையாக தங்கள் அருமை மக்களை யிழக்கநேரும் பெண்மணிகளுக்கல்லவோ வருத்தம் தெரியும்! ஆகையால் தான் சென்ற மீ உலாந்து தேசத்தில் ஸ்திரீகள் அனைவரும் ஒரு கான்பரன்ஸ் கூடினார்கள். ஐரோப்பாவில் சென்ற யுத்தத்தில் சம்பந்தப்படாத தேசம் அஃதொன்றுதான். அத்தேசம் ஒன்றே இராணியால் அரசாளப்படுகிறது என்பது கவனிக்கத்தக்கது. ஸ்வராஜ்யத்திற்கும் ஸமாதானத்திற்குமே துவஜம் கட்டிக் கொண்டிருக்கும் "ஸர்வ தேசீய ஸ்திரீ ஸமாஜத்"தாரால் அங்கு இம்மகாசபை கூட்டிவைக்கப்பட்டது. மொத்தம் 20 தேசங்களிலிருந்து 111 சங்கங்களின் பிரதிநிதிகள் வந்திருந்தனராம். இவ்வெல்லாச் சங்கங்களிலுமாக மெம்பர்களின் சங்கியை மொத்தம் 2 கோடி. நம் மாதர் இந்திய சங்கமும், ஜப்பானிய ஸ்திரீ ஸங்கமொன்றும் இம்மகாசபையோடு சேர்ந்திருக்கின்றன.

இம்மகாசபையில் விவகரிக்கப்பட்டது யாதெனில், "மறுபடியும் யுத்தம் ஆரம்பிக்கும்போலிருக்கிறது. அப்படி நேராமல் ஒவ்வொரு ராஜாங்கத்தாரும் தக்க ஏற்பாடுகள் செய்யவேண்டும். சென்ற யுத்தம் முடிவுறுவதற்காகச் செய்யப்பட்ட உடன்படிக்கையானது வலுத்த கக்ஷியாரெல்லாம் சேர்ந்து சத்துருவைத் தண்டிக்கவேண்டுமென்ற எண்ணத்தோடு செய்ததாகிறது. உடன்படிக்கையை எதிர்க்கக்ஷியார் ஒப்புக்கொள்ளும்படி பலவந்தப்படுத்தி, சமாதானத்தை உலகில் நீடித்து நிலைபெறச்செய்வது முடியாத காரியம். நீதியாலும் நல்லெண்ணத்தாலும் பரஸ்பர நேர்மையாலுமேதான் சமாதானத்தை நாம் அடைவது கூடும். "ஆகையால் ஸர்வதேச ஐக்கிய சங்கத்தின், ஆதரவையில், சாசுவத ஸமாதான உடன்படிக்கையொன்று செய்யப்பட வேண்டியதை உத்தேசித்து, ஸர்வ தேசத்தாருக்கும் பொதுவான காங்கிரஸ் மகா சபையொன்றை கூட்டுவிக்கவேண்டும்" என்பதாக தீர்மானித்தனர்.

இம்மகாசபைக்கு அக்கிராசனம் வகித்தவர் மிஸ் ஜேன் ஆடம்ஸ் என்ற அமெரிக்காவில் பேர் பெற்ற மாது, அவர் கூடிய சீக்கிரம் இந்தியாவுக்கு வருவாராம். யுத்தத்திற்கொருபோதும் சம்மதியாத நம் தேசத்தில் அவருக்கு நாம் தக்க உபசரணை செய்யவேண்டும். இப்போது அவர் மற்ற இரண்டு ஸ்திரீகளோடுகூடச் சேர்ந்துகொண்டு ஐரோப்பாவின் வடதேசங்களையும் இங்கிலாந்து பிரான்ஸ் தேசங்களையும் தாமே நேரில் போய்ப்பார்த்து அந்த ராஜாங்கத்தார்களைக்கண்டு சண்டையை நிறுத்தும்படியான ஏற்பாடுகளைச்செய்ய ஹேக் கான்பரன்ஸ் முடிந்ததும் புறப்பட்டிருக்கிறார்.

வக்கீல் உத்தியோகம் பார்க்கும் ஸ்திரீகள் :—மேல்நாட்டுத்தேசங்தோறும் வக்கீல் உத்தியோகம் ஸ்திரீகளுக்கும் உரியதாக்கப்பட்டு வருகிறது. ஸ்திரீகளும் பாரிஸ்டர்களாகவும், ஸாலிஸிட்டர்களாகவும் உத்தியோகங்களில் கௌரவமாய் அமருகிறார்கள். ஒவ்வொருவரும் ஸ்திரீகளுக்காகவே வகாலத்து வாங்கிப்பேசுகிறார்கள். புருஷர்களுடன் போட்டியாக ஸ்திரீகளுள் இவ்வுத்தியோகங்களை நாடவில்லை. ஸ்திரீயின் கருத்தை புருஷர்கள் அறியமாட்டாமலும் போகிறபடியால்தான் இவ்வுத்தியோகங்களை யவர்கள் நாடுகிறார்கள். மேல்நாட்டிலேயே ஸ்திரீகளின் உதவி ஸ்திரீகளுக்கவசியம் என்றால் இந்தியாவில் கேட்பானேன்? இந்தியாவில் வக்கீல் உத்தியோகத்தைப்பற்றிய சட்டத்தை டாக்டர் கௌர் என்பவர் திருத்தக்கருதுவது இதனால்தான். அதாவது ஸ்திரீகளுக்கும் அதை உரிமையாக்கவேண்டுமென்பதற்காகவேயாம். டாக்டர் கௌர் அவர்களுடைய திருத்தப்பிரேரணையை மாதர் இந்திய சங்கத்தார் ஏன் ஆமோதிக்கிறார்கள் என்பதைத் தெரியப்படுத்த, மிஸ். எஸ். பி. தாஸ், மிஸ். எஸ். பி. ஸொராப்ஜி, டாக்டர் அன்னிபெஸண்ட் இப்பிரதிநிதிகளை வைஸ்ராயவர்கள் தாமே நேரில் விசாரிக்க உத்தரவு கொடுக்கும்படி மனுச்செய்துகொண்டிருக்கிறோம்.

சமீபகாலத்தில் பாரிஸ்டர் பரீக்ஷை தேறியிருக்கும் மாது சிரோமணி :—பம்பாயில் பி. எஸ். ஸி. பரீக்ஷை தேர்ந்த மிஸ். மித்தன் டாட்டா என்பவர் லண்டன் லிங்கன்ஸ் இன் என்ற கலாசாலையில் பாரிஸ்டர் பரீக்ஷை தேர்ந்திருக்கிறார். அவர் ஸர்வ கலாசாலை பட்ட பரீக்ஷையில் மிகவும் தேர்ச்சி பெற்றிருக்கிறார்; அவர் இந்தியாவுக்கு வந்ததும் ஸ்வஜாதியாகிய ஸ்திரீகளின் முன்னேற்றத்திற்கு ஊக்கமாய் உழைப்பாரென்றெதிர் பார்க்கிறோம். அவரும் அவர் தாயாரும் இந்தியாவுக்காகவும் இந்திய ஸ்திரீகளின் முன்னேற்றத்திற்கும் ஸர்வதேச சமரஸ வாழ்க்கைக்கும் நன்கு உழைப்பவர்கள். மாதர் இந்திய சங்கத்தாருள் இரண்டு பாரிஸ்டர்கள் இருக்கிறார்களென்பது நமக்குப் பெருமையேயாம்.

கட்டாய ஆரம்பப் படிப்பு பெண்களுக்கு இல்லாத துறை :—முக்கியமான முனிஸிபாலிட்டிகள் கூட பெண்களுக்கு ஆரம்பப் படிப்பின் ஆவசியகத்தை உணர்ந்திருப்பதாகத்தெரியவில்லை. பெண்களின் சங்கியைபோல் பத்து மடங்கு எண்ணிக்கையான பையன்களுக்கு ஆரம்பப்படிப்பு கற்பிக்கப்படுகிறதே இன்னும் பையன்களுக்குத்தான் ஆரம்பப்படிப்பு இலவசமாக்கிக் கட்டாயப்படுத்தப்படுகிறதேயன்றி பெண்மக்களுடைய இலவச ஆரம்பக்கட்டாயப் படிப்பைக் கவனிப்பார் அபூர்வமாயுள்ளது. மாதர் சங்கத்தார்களுடைய வேண்டுகோட்களும் நிராகரணங்களும் நிரர்த்தகமோ? தென் இந்தியாவிற் புராதன நகரங்களாகிய தஞ்சாவூர், மாயவரம் இவ்விடங்களில் பெண்களின் இலவச ஆரம்பப்படிப்பைக் கட்டாயப்படுத்தின பாடு இல்லை. பணம் இல்லையென்று முகாந்தரம் சொல்லாம். வெள்ளிப்பாத்திரங்களிலும் பித்தளைப்பாத்திரங்களிலும் சீர் வரிசைகளிலும் செலவிடும் பணத்தைக்கொண்டு பெண்மக்களைப் படிப்பித்தல் வருங்காலக்ஷேமத்திற்கு எவ்வளவு பயன்தரும்! ஏனெனில் ஸ்திரீகளின் விவேகப்பயிற்சியை அனுசரித்தல்லவோ ஸ்திரீகளின் செல்வமும் அதிகரிக்கும்! அந்த தேசங்களிலிருந்து நாம் கற்றுக்கொள்ளவேண்டியது இது ஒன்றேயாம்.

ஹிந்து தர்மாதீனங்களைப்பற்றிய மசோதா :—இம்மசோதா மதராஸ் கவர்ன்மெண்ட் மந்திரியால் பிரேரணை செய்யப்பட்டிருக்கிறது. இதைப்பற்றித் தென்னிந்தியாவில் வெகுவான தர்க்க விவகாரம் ஏற்பட்டு நடந்து வருகிறது. ஏனெனில் தர்ம பரிபாலனத்திற்குக் கண்டிருக்கும் சொத்துக்களை சரியாய் விநியோகப்படுத்தவேண்டுமென்று இம்மசோதா கூறுவதில் பழையநாள் தர்மங்களுக்கு கெடுதல் வருமோ என்ற பயம் இருப்பதாகத் தோன்றுகிறது. மதராஸ் அப்பிராமணர்களுடைய ஸதஸ்ஸில் ஓர் அம்மணி பேசியதாகப் பிரசுரம் செய்யப்பட்டதை மறுபடியும் நம் பத்திரிகை சந்தாதார்கள் வாசிக்கும்படி இங்கு எடுத்து வரையத்துணிகிறோம்.

பம்பாய் முனிஸிபல் நியமனம்.—இந்தியாவில் பம்பாயில், முதன் முதல் இப்போதுதான் மிஸ்ஸஸ் ஹாட்கின்ஸன் மிஸ்ஸஸ் ஸரோஜினி நாயுடு, மிஸ்ஸஸ் எ. கோகலே இவர்கள் நகர பரிபாலன சபையின் கவுன்ஸிலில் ஸ்தானங்களைப் பெற முன் வந்திருக்கிறார்கள். வோட்டர்களே நேரில் போய் வோட்டுக்கொடுத்த உத்ஸாகம் பார்க்கத்தகுந்தது. இவர்களில் முடிவில் தேர்ந்தெடுக்கப்பெற்றார்கள்.

இந்திய ஐக்கிய மாகாணங்களில் ஸ்திரீகளின் வோட்டு சுதந்திரம் :—மாதர் இந்திய சங்கத்தின் காசிக்கிளைச் சபையின் வேண்டுகோளின்படி ஸ்ரீமான் இகபால் நாராயண குர்டு, எம். ஏ., என்பவர் சட்டசபையில் ஸ்திரீகளுடைய வோட்டு சுதந்திரவிஷயமாய், ஓர் தீர்மானத்தை இம்மாதம் ஆரம்பித்ததும் லக்ஷ்மணபுரியில் கூடிய சட்டசபையில் பிரேரணை செய்தார். இது விஷயமாய் தகவல்கிடைத்த அன்றே மிஸ்ஸஸ் கஸின்ஸ் புறப்பட்டுப்போய் அத்தேசத்து ஸ்திரீகளை ஒருங்கு சேர்த்து நடத்துவதற்கு தம் அநுபவத்தால் சகாயம் செய்து வந்தார்.

ஒற்றர்களுடைய கிராமம் :—பஞ்சமர்களுடைய பெரிய ஓர் கிராமம் ஒற்றர்களுடைய பார்வைக்குள் வரவே, அவ்வூர்ப் பையன்களையெல்லாம் ஒற்றர்களாக்கி முதலில் பெண்மக்களைப் படிப்பிக்க ஓர் இராப் பள்ளிக்கூடமும் அப்படியே கொஞ்ச காலத்திற்கெல்லாம் பையன்களைப் படிப்பிக்க ஓர் இராப்பள்ளிக்கூடமும் ஏற்படுத்தினர். பிறகு எல்லோருமாகச்சேர்ந்து தங்கள் ஊரைச் சரிவரச் சுத்தம் செய்தார்கள். பொது ரஸ்தாவிலிருந்து தங்கள் ஊருக்கு ஒரு பல்லியான ரஸ்தா போட்டார்கள். சிற்றுக்கொட்டகையால் கோவிலொன்று கட்டினார்கள், அங்கு இப்போது இரவுதோறும் ஆண்களும் பெண்களும் சிறுவர்களும் பெரியவர்களுமாக 170 பேர்கள் படித்து வருகிறார்கள். ஒற்றர் சங்கத்தின் பயன் ஆண்களுக்கும் பெண்களுக்கும் இவ்வளவு என்பதையறிமின். இத்தகைய ஒற்றர்த்தலைவர்கள் அதிகம் ஏற்படுவார்களாக.

TELUGU

శ్రీకృష్ణుఁడు

చ॥ మనిదియును నిష్కళంకమగు మానవధర్మము వీడకేరుజీ।
వనపు టెడారి దాటి జనవందితులై పరలోకమేగిరో।
యనుకరణీయముల్ జగమునందు సుకీర్తిని గోరునట్టిస।
జ్జనులకు నమ్మహామహుల సచ్చరితంబులు పాదచిహ్నముల్॥

పైపద్యమునందు నుడువంబడినట్లుగా, మనుష్యుని జీవితము గొప్ప యెడారివంటిది. ఈ యెడారియందు తెన్నుగానక నటునిటు నిచ్ఛానుసారముగ ప్రవర్తించుచు, పలవించుచుండు లోకయాత్రికుల మార్గదర్శనార్థమై మహామహులగు పురుషులుద్భవించి, తమ యడంత్య శక్తిజ్ఞానాదులచే మనుష్య ప్రపంచము నుద్ధరించి పేరెన్నికఁ గాంచుచుందురు. అట్టిలోకోద్ధారకులు ప్రతిదేశమునందును కాలానుసారముగ నవతరించుచుందురు. అటులనే హిందూదేశమునందును మహనీయు లుద్భవించి యుత్కృష్ట కార్యముల నెరవేర్చియుండిరి.

అట్టివారలలో మిగుల పేరొందినవారు శ్రీరామకృష్ణులు. ఆసేతుహిమాచలము పర్యంతము నిత్యము వీనామములు ఏదియో రూపమున నేటికిని స్మరింపఁబడుచున్నవి. శ్రీరాములు పూజింపఁబడినఁ బడుఁగాక, శ్రీకృష్ణుఁడేల పూజింపఁబడవలయునని కొందఱి ప్రశ్న. ఏల యన? శ్రీరాముఁడు తనయసమాన పితృవాక్యపరిపాలనచేతను, అత్యంత భ్రాతృవాత్సల్యతచేతను, యతులితశౌర్యసంపదచేతను మరియు నిష్కళంక పవిత్రజీవనము చేతను పూజనీయుఁడు, ఆదర్శపురుషుఁడు, జనోద్ధారకుఁడగునుగాని, రసికుఁడై సదాలోలుఁడై, యయోగ్యవర్తనుఁడై అపవిత్రుఁడైన శ్రీకృష్ణుఁ డెటుల యిట్టి చిరపూజ్యత గాంచనర్హుఁడు?

ఈ వైసంశయములకు నివారణలేక పోలేదు. కృష్ణుని చరిత్రమును తరచి సమగ్రముగ పరిశీలనాబుద్ధితో జదువువారలు రాముని యందుండు సుగుణసంపదతో సరితూగు సద్గుణరాశి కృష్ణునియందు గాంచకపోరు. శ్రీకృష్ణునికథ హిందూమతగ్రంథములందు పలుచోట్ల వ్రాయంబడియున్నది. అట్టి గ్రంథములందు సర్వసామాన్యముగఁ గాఁడనగునట్టివి కృష్ణుని సద్గుణములే కాని దుర్గుణములు కావు. ఇందు దెలియునది యేమన కృష్ణునిచరిత్ర గ్రంథకర్తల యిష్టానుసారము వారివారి యభిప్రాయములను బట్టి వికృతాకారములను దాల్చి యిట్టి దీనస్థితికి వచ్చెనే కాని గ్రంథములందుండెడి రాసలీలాది కళంకములను శ్రీకృష్ణునికి సంబంధించుట పాడిగాదు. ఇదంతయు, సరియైన మున్నదున్నటుల రచియించు చరిత్రకారులు లేని లోపముగాని, పూజ్యవర్తనుఁడగు శ్రీకృష్ణుని లోపముగాదు.

శ్రీకృష్ణుని చరిత్రము, [illegible] సహృదయముతోఁ జదువువారలకు కృష్ణుని మహనీయత తేటతెల్లము గాఁగలదు.

శ్రీకృష్ణుఁడు జనన మందిన దాదిగా లోకోపకారములగు ఘనకార్యాచరణాసక్తుఁడై, జనుల దుష్టుల బారినుండి కాపాడి వారి మన్ననలకు పాత్రుఁడయ్యెను. పుట్టినది జగత్ప్రసిద్ధికెక్కిన రాజవంశమైనను, కారణాంతరములచే, సామాన్య గొల్ల కుటుంబమునందు పెంపఁబడెను. ఈతఁడే సహజసాహస సౌజన్యగుణములు లేనివాఁడైనచో, గోకుల బృందావనమునందలి తదితర గొల్లలవలె కాలము గడపియుండును. అటుగాక, చిన్న గొల్లపిల్లవాఁడై యుండిన శ్రీకృష్ణుఁడు, రారాజులకు సహితము శక్యముకాని కార్యముల నిర్వర్తించి చక్రవర్తుల నందరచేఁ గొలువంబడునట్టి మహనీయకీర్తి వహించుటకు కారణ మాతని మహనీయయోగ్యతకాక, యయోగ్యతవలన కాదు కదా.

కృష్ణుని బాల్యక్రీడల చదివినవారికి, యంతటి పిన్నవయస్సుననే కృష్ణుఁడు ధైర్యసాహసములు బుద్ధిసూక్ష్మత, కార్యదీక్ష పరోపకారచింతలు గల్గి సదా తమ గొల్లగుంపున కెట్టియిక్కట్టుల రానీక శత్రువులగు, వారల పరిమార్చి, కష్టముల గట్టెక్కించుచుండెనని తెలియనగును. కృష్ణుఁడు భయభీతులన నెట్టివో యెఱుఁగడు. తనవారి సౌఖ్యమునకై యెట్టిప్రబల శత్రువైనను, తాఁకొని యోడించుచుండెను. ఇటుల కంటకులగు శత్రువుల బారినుండి రక్షించుటయేగాక, నిత్యమును, గొల్లలనందర తన సుందరరూపము చేతను, తీయని మాటలచేతను, చక్కనిగానము చేతను సంతోషాన్వితులగఁ జేయుచుండును. ఇటులయుండ మనోహరుఁడగు చిన్నికృష్ణుఁడు, సకల విధముల సర్వజనప్రియుఁడై, సకలజనోపకారియై బాల్యము గడపెను. ఇట్టి మన్ననలకు కారణము, కృష్ణుని, యుత్కృష్టశౌర్యసాహసాదిగుణములే కాని వేరొండు కాదు. దుష్టవర్తనచే నొకరిద్దరకు ప్రియుఁడై యుండును కాని ఆబాలగోపాలమున కిట్టి ప్రియతముఁడగుటకు కారణ మాతని మేటిగుణములే.

ఇందులకు తార్కాణమాతని యావలి జన్మకథయే. ఈ బాల్యగుణములు పెద్దపెరిగిన కొలంది మరింత దృఢములై, స్వజనమునకే గాక దేశమునకంతయు క్షేమసంపద నొడఁగూర్పఁగల్గెను. కృష్ణుఁడు బాల్యమునందువలెనే, యౌవనమునందును, దుష్టశిక్షణమునందును శిష్టరక్షణమునందే కాలము గడపెను. ప్రతాపవంతులగు రాజులు కూడ నెదిరింపలేని, కంసుఁడు, జరాసంధుఁడు, శిశుపాలుఁడు మొదలగు వారి తనబుద్ధి బాహుబలములచే నశింపఁజేసి దేశప్రజల కత్యంత సౌఖ్యముగలుగ జేసెను. ఇట్టి కృష్ణుఁడు వీరుఁడని చెప్పుట కెట్టిసంశయము లేదు.

ఇతఁడు భుజబలముచేతనే కాక, బుద్ధిబలముచేత కూడ ప్రశంసార్హుఁడు. భీష్ముఁడు, ధర్మరాజు, అర్జునుఁడు ధృతరాష్ట్రుఁడు మొదలగు వారందరును జ్ఞానమున కృష్ణుఁడు తమకన్న మిన్నయని యతనిని మిగుల గౌరవించుచుండిరి. సదా, పాండవులాతని యాలోచనానుసారము నడచి శుభముల నొందుచుండిరి. కృష్ణుఁడు రాజుగాకున్నను, రాచకార్యము లతినిపుణముగ నెరవేర్పఁగల్గు ధీమంతుఁడు. భారతమునందెన్నియో సందర్భముల కృష్ణుఁడు రాజసభల నందఱికన్న నెక్కుడుగ సంభావింపఁబడెనని చదువనగును. ధర్మజు రాజసూయమందును కురుపాండవులకు సంధిసలుపఁ బ్రయత్నించు నపుడును, కురుపాండవ యుద్ధమునందును కృష్ణుని యసమాన రాజకార్యచరణాశక్తి తెల్లమగును. రారాజులసభలలో సన్మానింపఁబడి వారికి తగునుపాయంబుల గఱపుటకు సామాన్య ప్రజ్ఞానిధికి వశమా?

అసమాన శౌర్యవంతుఁడును, నిరుపమాన ధీవిశాలుఁడు నగుటయే గాక, అత్యంతజ్ఞాని. ఈ కడపటి విషయమే శ్రీకృష్ణుని సమకాలికుల యందేగాక యిన్నిశతాబ్దములు గడచినవెనుక గూడ పురుషోత్తమ పదార్హుని చేయుచున్నది. ఇతఁడు, మహాఘోరసంగ్రామ సమయంబున నర్జునునకు నతిసూక్ష్మముగ, నతినైపుణ్యముగ చేసిన సత్యోపదేశము నొక్కసారి మనసునందు దలఁచుకొన్నంత మాత్రమున

యజ్ఞానతిమిరంబునందోలలాడుచున్న మానవులకు చక్కనిమనశ్శాంతి గలుగకమానదు. కాన శ్రీకృష్ణుని నామమును దలంచినపుడు భగవద్గీతానామము వెంటనే తలంపునకు తెచ్చుచుండును.

కాన, ఎవరు అర్జునుని తనబోధనచే యుద్ధమునకు పురిగొలిపెనో, ఎవరు యుధిష్ఠిరుని రాజ్యమేలుట కొడంబరచెనో. ఎవరు తాను సంసారియై జీవితమునం దెక్కువభాగము లోకహితయత్నములందు వ్యయపరచెనో, ఎవరు పగవారల నాశనమొనర్చి దుష్టులనిర్మూలించి బీదలకు బాధితులకు సహాయ మొనరించెనో, ఎవరు ప్రాపంచిక ధర్మముల నెరవేర్చుచూ పరమాత్మను ప్రాప్తించెనో యట్టి శ్రీకృష్ణుని జీవితమందరకును పూజ్యమును, అనుకరణీయమైనది. శ్రీకృష్ణుని జీవితము పరమాదర్శకము. మనుష్యుడు నిష్కాముడై తన విధికృతములను సద్వర్తనతో నెరవేర్చిన మోక్షములభించునను మహావిషయమే శ్రీకృష్ణుని జీవితముయొక్కయు యుపదేశముల యొక్కయు సారము.

కుటీర పరిశ్రమలు

స్త్రీలకుదగిన వృత్తులు

"సారి" యను సింహళ స్త్రీలపత్రిక చేతిపనుల నభివృద్ధి చేయుటవలన స్త్రీల కెంతలాభకరమో తెల్పుచు వారు చేయగల వివిధపనులనుగూర్చి యిట్లు వ్రాయుచున్నది:

చాపలు నేయుపరిశ్రమ యొకటికలదు. ఇప్పుడు బజారులో అమ్మకమునకు వచ్చుచున్న చాపలు ఎక్కువ జాగ్రత్తగ తయారు చేయబడుటలేదు. నమోనాలు అందమైనప్పటికిని, వాటియందు పయోగించు మోటుసామగ్రిచే చెడగొట్టబడుచున్నవి. విస్తారము ఖర్చున్నయెడల పనినైపుణ్యము యెక్కువగును. పసుపు దుప్పటులకు బదులుగా మెత్తనిచాప లుపయోగించవచ్చును. తివాచీల బదులుగ చాపలే యుపయోగమునకు రావచ్చును. ఇట్లు విరివిగా ఉపయోగించినయెడల మాదిరిలు మంచివి తయారగుటకు అవకాశముండును.

పాత్రలు చేయు పరిశ్రమ స్త్రీలు చేపట్టవచ్చును. అందమైన పని చేయుటకు మంచి అవకాశములు గలవు. వాటివల్ల ఉపయోగములుగూడ చాలగలవు; కాని వాటిలో మంచిరకములు తయారగుట లేదు. దీనినిగూడ బాగుచేసినయెడల జయమును పొందును. కొబ్బరి చెట్టు చాల పరిశ్రమ కుపయోగపడును. బుట్టలకును, కొబ్బరి చిప్పల గంటెలకును, చాల ఖర్చుగలదు. కొబ్బరిచిప్ప యింక చాల పనులకుపయోగపడును. చిప్పలపైని చెక్కడపుల నగలు గూడ నుపయోగింతురు. కొబ్బరిడొక్కలు నార క్రిందతీసి త్రాళ్ళు పగ్గములు క్రింద నేయుదురు. పుల్లలతో చీపురు కట్టలు చేయుదురు. వీటినన్నిటిని స్త్రీలు చేయగలరు. చేయుచున్నారు.

తరువాత, బట్టలునేయు పరిశ్రమ చేమగ్గముతో స్త్రీలు సులభముగ పనిచేయగలరు. పురుషులకంటె స్త్రీలకు ప్రేక్షలో చురుకుతన మెక్కువ. కావున వారీపనికి తగియున్నారు. కుట్టుపని కుట్టుట తెలిసిన స్త్రీకి నేత తెలియుట సులభము. క్రమముగా పనికలవాటుపడినయెడల పెద్ద పెద్ద చీరలగూడ చక్కగా నేయవచ్చును. ఈ పరిశ్రమవలన స్త్రీలు తక్కువ కాలములో నెక్కువ ధనము సంపాదింపవచ్చును. బుటేదారి పని సింహళములో నశించిన కళగా నెంచవచ్చును. దాని సహజస్వరూపమును మరల నుద్ధరించిన యెడల ఆధునికావసరములకు తగినట్లు దానిని మార్చుకొనవచ్చును. చేతి సంచులు తలగడాలు, దిండ్లు, యిట్టివి కుట్టుపనులతో నలంకరింపవచ్చును. విదేశములనుండి దిగుమతియగు వస్తువులకంటె నెక్కువ ఖరీదుకావు. సింహళదేశ వ్యక్తిత్వమును జూపు యీ పనిని మరల బాగుచేయవలెను.

వెండిబంగారుపనులు స్త్రీలకు సాధ్యముగావని యెంచకూడదు. నగలనుచేయుపనియును, వాటికి చిత్రవిచిత్రములగు నందమును తీసికొనిరాగలశక్తియు, స్త్రీలలోనే యున్నదని నానమ్మకము. క్షేత్రమాదిరులను కంసాలులకిచ్చి యీ పరిశ్రమ అభివృద్ధి చేయవలసినవారు స్త్రీలు.

పగడములపని స్త్రీల కెంతయు తగియున్నది. ప్రతులు చేయుట, లెక్కపనులును, నేర్చుకొనదగును. పగడములతోను ముత్యములతోను పేరులచేయుట నేర్చుకొనవచ్చును. సముద్రతీరమున దొరకు వివిధరంగులుగల గవ్వలు చిప్పలు మొదలగు వాటితో నగములను చేయవచ్చును. పెట్టెలను, తెరలను, అలంకరింపవచ్చును. కొంత త్రోవ చూపినయెడల యీ పనులన్నియు స్త్రీలకు సాధ్యము[...] నవి. వారెట్లు చేయవలెనో చెప్పిన చాలదు. తయారైన వ[...] ఖర్చుగుమార్గమునుగూడ మనమే చూపించవలెను. (కృ. వ[...]

"హిందూ యువ[...]

వృత్తాంతములు, వార్తలు

గనులలో స్త్రీలను కూలికిచేర్చుకుండుట

ఇండియాదేశపు గనుల చట్టమును సవరించు నిమిత్తమై యే[...] రచబడియుండిన కమిటీవారు ఐదు సంవత్సరములలోపల స్త్రీల[...] బొత్తిగా గనులయందు పనిచేసి కూలిని సంపాదించుటకు అవకాశ[...] టు యవసరమని యొక గ్రీనముగ ప్రభుత్వము వారికి శిఫార్సుచే[...] యున్నారని వినుటకు కడు సంతసిల్లుచున్నారము. ఆ సంవత్సరము[...] వయసులోపలనున్న బిడ్డలను సంబరము గనులలోనికి తీసికొని[...] కూడదని కూడా వారు తీర్మానించి యున్నారు. "స్త్రీలను తక్షణ[...] గనులలో పనిచేయకుండ ఆపి వేయుటకు వీలులేక యున్నది. దానిని[...] యుటకు కొంతకాలము పట్టును. ఏలయన, ప్రస్తుతము గనులలో [...] చేయుచుండు 90,000 స్త్రీలకు మారుగా మొగవారిని కూలికి తీ[...] కొని వచ్చుటకు కాలము తప్పక పట్టును" కమిటీవారి యీ [...] ప్రాయమునకు విరుద్ధముగా రాష్ట్రీయాధిపత్యముల ప్రభుత్వము[...] వారు వెళ్లరని నిస్సందేహముగా చెప్పవచ్చును. ఈ మధ్యభారత [...] కర్మసంఘమువారును (Servants of India Society), మ[...] భారతీయ సమాజమువారును (Women's Indian Ass[...]sciation) యీ విషయమును ప్రబలముగ చెప్పుచుందురు. బొ[...]

నులలో పనిచేయుచుండు స్త్రీల స్థితిగతులను విచారించుకొని వచ్చు నిమిత్తమై డక్టర్ ప్రభ్వినిగారి పేరటనున్న నిధినుండి ఒక వైద్యురాలిని నియమించియున్నారు. మహిళాభారతీయ సమాజము వారిలో కొందరీ విషయమున చేతనైనంత సహాయముచేయుటకు సిద్ధపడియున్నారు.

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స్త్రీలు పరిశ్రామిక పనులు

గనులలో పనిచేయు స్త్రీల విషయ మాలోచనకు వచ్చిన సందర్భములో సామాన్యముగ కూలిచే జీవించుచుండు స్త్రీలయొక్క స్థితిగతులను విచారింప యవసర మేర్పడియున్నది. చెన్నపురి నగరమున స్త్రీలు తాటి విసనకర్రలను చేసి జీవనమును సంపాదించుకొనుటకలరు. 10 విసనకర్రలకు మూడు పైసాలు కూలిగానిక్కి వచ్చుచున్నదని వినుచున్నారము. తమ ఇంటిపనులను చేసికొని విరామకాలమున వారీ యల్పమైన కూలికిగాను అప్పటికి చానిసులైయున్నారు. దినమునకు ఒక అణా లేక వారమునకు ఏడు అణాలు వారికి కూలి గిట్టుచున్నదట. గృహలోప యుక్తమగు ఇట్టి పరిశ్రామిక పనులనొక సంఘమువారు పూనుకొని సరియైనపనిక్రింద యేర్పరచుట యవసరమైయున్నది. స్త్రీల కూలివిషయ మింతవరకు రహస్యముగా నుండినందున కష్టముగానుండె. లోకోపకారక సంఘములవారును, దేశ నాయకులును ఈ విషయమును చక్కగ పరిశోధించి స్త్రీల కనుకూలమగునట్లు యేర్పరచెదరు గాకయని వేడుచున్నారము.

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స్త్రీల లోకశాంతియుద్యమము

యిరోపాలో మరల యొక సంగ్రామము జరుగునని యనేకులు భయపడుచున్నారు. యుద్ధ ప్రసక్తియే స్త్రీలకు స్వాభావికముగా నసహ్యకరమై యున్నది. సంగ్రామమువల్ల వారికిగలుగు కష్టము పురుషులకు లేదు. బిడ్డలనుకనుట కెంతకష్టమో సంగ్రామము ఫలితము ననుభవించుట కంతకన్న నధికమైన కష్టము వారికిగలుగుచున్నది. యుద్ధోన్మత్తుల వైరితనముచేతను, రాజ్యాంగతంత్రజ్ఞుల మన్నికలచేతను, రాజ్యాధికారుల మరియు యుద్ధవీరుల దురాశచేతను ప్రేరేపింపబడి సంగ్రామము ననేక వేలగల ప్రాణములను బలికొనినట్లు సంభవమై యుండుట స్త్రీలకు కడు దుఃఖకరము. కావున స్త్రీచే యేలబడినచో, యుద్ధ ప్రసక్తిలేకయే యుండును. హాలెండ్ దేశములో నొక గొప్ప సర్వదేశ స్త్రీల లోకశాంత్యుద్యమ సమావేశ మొకటి జరిగినది. వింతగాదు. లోకమున శాంతి స్వాతంత్ర్యములను వ్యాపింప జేయు నిమిత్తమై సర్వజనాంగ స్త్రీసమితి యేర్పరచబడెను. ఇరువది దేశములనుండియు, ఇరువదిలక్షల సభ్యులుగల 111 స్త్రీసమాజములనుండియు ఈ సమావేశసభకు ప్రసభ్యు లేతెంచియుండిరి. మహిళా భారతీయ సమాజముమరియు జపాను దేశపు స్త్రీ సమాజములలో నొకటియును ఈ సమితికి శాఖలుగా చేర్చబడియున్నవి.

ఈ సమితివారు మరల యుద్ధము గలుగుటకు గల కారణముల నాలోచించి, దాని నాపిచేయుటకు చేయవలసిన యేర్పాటులను నిర్ణయించి సమస్తదేశముల ప్రజలకును ప్రభుత్వముల వారికిని తమ తీర్మానమును బోధించవలసినదని తీర్మానించియున్నారు.

ఇంతవరకు యుద్ధమును ఆపిచేయుట కేర్పరచబడిన సంధినియమములు జయముపొందిన జనాంగముల వారిచే నిర్ణయింపబడియున్నవి గాన నవి ఓడిపోయిన శత్రువులకు శిక్షారూపమైన కఠినవిధులుగానున్నవి. సంధినియమములను నిర్బంధముచే యాచరణకు తెచ్చుట కడుకష్టము. న్యాయమార్గముచేతను, పరస్పరానురాగసహృదయములచేతను సంధినియమములను సులభముగ యాచరణకు తేవచ్చునే గాని నిర్బంధముచేత కాదు. కావున నన్ని జనాంగముల వారును సమావేశమై శాశ్వతములైన నియమముల నేర్పరచుకొని వాటి ననుసరించినడచుట యత్యావశ్యకమని స్త్రీ సమితివారు నొక్కిచెప్పుచున్నారు. ఇందు నిమిత్తమే ఈ సర్వజనాంగ స్త్రీసమితి యేర్పరచబడియున్నది. ఈ సమితికి అమెరికా దేశపు మిస్ జేన్ అడెమ్స (Miss Jane Addams) అను నామె యధ్యక్షురాలై యుండెను. ఆమెగారింతలో మనదేశమునకే తెంచెదరని తెలియవచ్చెడిని. యుద్ధవిషయమే యసహ్యకరముగానుండు యీదేశమున నామెకు మనఃపూర్వకమైన స్వాగతమబ్బునని నిరీక్షించెదము. ఈమధ్య ఆమెయు మరియు నిద్దరు స్త్రీలును యిరోపా యుద్ధ ప్రాంత్యములలో నుండు దేశములకును ఇంగ్లాండు, ఫ్రాన్సు దేశములకును వెళ్లి తమ సమితియందు తీర్మానింపబడిన విషయములను ఆయా ప్రభుత్వముల వారికిని ప్రజలకును విన్నవించి మరల యుద్ధమురాక యుండునట్టి చర్యలను పుచ్చుకొనులాగున బోధించెదరని తెలియవచ్చెడిని.

స్త్రీ బారిష్టర్లు

పాశ్చాత్యదేశము లొక్కొక్కటియును స్త్రీలకు వకాలత్తు వృత్తికి త్రోవనిచ్చుచుండుట సంతసనీయంబే. స్త్రీ లతిత్వరగా వకాలత్తువృత్తికి తెంచుచుండుటయు యాశ్చర్యముగానే యున్నది. వకాలత్తువృత్తియందు ప్రవేశించియున్న స్త్రీ లింతవరకు స్త్రీల వ్యాజ్యములనే పట్టుకొనియున్నారు. వారు పురుషులపై స్పర్థచే యావృత్తికి రాలేదుగాని స్త్రీ పక్షమును చక్కగ తెలిసికొనుటకు స్త్రీలే యర్హులుగాని పురుషులుగారు. పాశ్చాత్య దేశములలోనే స్త్రీలు వకీళ్లుగా యుండుట యవసరమైయుండ మన ఇండియా దేశములో వారంతకన్న యవసరమైయున్నారని చెప్పపనిలేదు. కావుననే డాక్టర్ గోర్ గారు న్యాయ కట్టపరీక్షలో తేరి యోగ్యతను సంపాదించియున్న స్త్రీలకు వకాలత్తులో ప్రవేశించుట కాటంకములేక యుండులాగున లీగల్ ప్రాక్టిషనర్సు ఆక్టు (Legal Practitioner's Act) ను సవరించు తీర్మానమును భారతీయ శాసనసభలో తెచ్చుట కెత్నించియున్నారు. ఈ విషయమందు సైర్ రాయిగారిని దర్శించుటకు మహిళాభారతీయ సమాజము వారేర్పరచుకొని యున్నారు. మిస్. యస్. బి. బాస్, మిస్ యస్ సొరాబ్జి, డాక్టర్ అనిబేసంట్ మున్నగు ప్రముఖులు సైర్ రాయిగారిని దర్శించు కూటములోను చేరియున్నారు. డాక్టర్ గోర్ గారు తెచ్చునటువంటి చట్టమునకు ప్రభుత్వమువారు సహాయము చేయవలెనని వీరు ప్రార్థింపదలచియున్నారు.

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ఒక స్త్రీ బారిష్టర్

మిస్. మిస్త్రీ తాతా, బి. యస్ సి. అనునామె లండన్ నగరమున బ్యారిష్టర్ పరీక్షలో యిప్పుడే తేరినది. అమె వ్యాసంగము చేసిన

విశ్వ విద్యాలయములో చాల ప్రసిద్ధిగాంచియున్నది. రాబోవు చలి కాలములో వారీదేశమునకే తెంచెదరని వినుచున్నారము. స్వజాత్యభిమానముచే వారీదేశమునకు వచ్చినపుడు దేశహితమునకై పాటుపడుదురుగాక యని వేడెదము. ఆమెయు, ఆమె తల్లియు, మాతృభూమికిని స్త్రీ జాతికిని సర్వజనాంగ సోదరభావమునకు పరమ కింకరులై యున్నారు. మహిళా భారతీయ సమాజికులలో నిద్దరు వకీళ్లుగా యున్నారనుట కడు సంతసనీయంబైయున్నది.

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బాలికలకు విద్యా నిర్బంధము

ఉత్తరహిందూస్థాన మధికముగానుండు గొప్పగొప్పపట్టణముల పౌరసభలవారు బాలురతో పాటు బాలికలకును విద్యానిర్బంధముండుట యవసరమని గ్రహించకుండుట కడు శోచనీయమై యున్నది. ఈ విషయ మనేక. స్త్రీ సమాజములచే ప్రార్థింపబడుచున్నను, దక్షిణ హిందూస్థానములోని తంజావూరు, మాయవరం పౌరసభలవారు మాత్రమూ చెవినివ్వక బాలురకుమాత్రము విద్యానిర్బంధమును కల్పించియుండుట యన్యాయముగానున్నది. దీనికి. చాలినంత ద్రవ్యములేదను నెపమును జెప్పి యేర్పరచకుండ యున్నారు. కన్యాశుల్కము, వెండి మరియు ఇత్తడిపాత్రలు— వీటి నిమిత్తమై వ్రయము చేయుచుండు డబ్బును కన్యల విద్యాభివృద్ధికొరకు నుపయోగించినచో హిందూదేశపు భావిస్థితి బాగుపడుటలో సందేహములేదు. దేశాభ్యుదయము స్త్రీల మన స్థితిని పట్టియుండునని దేశ విదేశీయులు హెచ్చరించుచున్నను భారతీయులు స్త్రీ విద్యావిషయ మందింకను మేల్కొనక యుండుట శోచనీయమై యున్నది.

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మాన్యద్రవ్యముయొక్క వినియోగ చట్టము.

మదరాసాధి పత్యపు స్థళీయ స్వరాజ్య మంత్రిగారు మాన్యద్రవ్య వినియోగ చట్టమును చెన్నపురి శాసనసభలో ప్రవేశపెట్టియున్నారు. దేవాలయము మొదలగు వాటియొక్క మాన్యద్రవ్యములలో ఖర్చులు పోగా మిగిలిన మొత్తమును యేవిధముగా వినియోగ పరచవలయునో ఈచట్టము నిర్ణయించుచున్నది. దీనివిషయమైన పక్షాపక్ష చర్చలనేకములు దక్షిణ హిందూస్థాన మందంతటను జరుగుచున్నది. మదరాసులో జరిగిన బ్రాహ్మణేతరుల వార్షికోత్సవ సమావేశ సభలో స్త్రీ సభ్యురాలొకతె వచించిన భాషణము నిందు ప్రచురించియున్నారము.

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బొంబాయి పౌరసభయొక్క సభ్యుల నియామకము

స్త్రీలు పౌరసభకు సభ్యులుగా ప్రవేశించుట కిదియే మొదటి తూరి. మిసెస్. హార్డికిన్సన్, మిసెస్ సరోజినీనాయుడు, మిసెస్. ఎ. గోఖలే — ఈ ముగ్గురు స్త్రీలు బొంబాయి పౌరసభలో సభ్యులగుట కెన్నికైరి. వారినిమిత్తమై ఎన్నికలలో చాలశ్రద్ధ ప్రదర్శింపబడెను. ఆనగరపు స్త్రీలు ఎన్నికలను సంపాదించునిమిత్తమై ఎన్నికల నిచ్చు వారి వద్దకు ధారాళముగా పోవుచుండుట చాల సంతోషకరమై యున్నది. ఎక్కువ యుపయోగకరమైన స్త్రీలు పౌరసభకు సభ్యులుగా నియమింపబడుట కెద్ది యుపాయమో పరీక్షించుట కుతూహలజనకమై యున్నది.

యునైటెడ్ ప్రావిన్సు స్త్రీలకు ఎన్నికాధికారము

మహిళా భారతీయ సమాజమువారి ప్రేరణ చొప్పున శ్రీయుత ఇక్బల్ నారాయణ గుర్తుగారు ఆదేశపు స్త్రీలకు ఎన్నికాధరము నిచ్చు తీర్మానమును రాష్ట్రీయ శాసనసభలో తెచ్చిరి. ఈ విషయ మందనుభవజ్ఞానములను గలిగి సహాయమ[illegible] చేయ. సిద్ధముగానున్న మిసెస్ కజన్సుగారిని పిలుపించుకొనిరి. వ[illegible]రు తమ సహాయము నా దేశపు స్త్రీలకు ధారాళముగా నొసంగి[illegible] (ఆ తీర్మానము శాసన సభలో యంగీకృతమై స్త్రీల కెన్నికాధి[illegible]కారము ప్రాప్తించినదని వార్తాపత్రికల మూలముగ తెలియవచ్చెను.)

బాలభటుల గ్రామ[illegible]ము

బాలభటుల ప్రముఖులగు ఇద్దరుపా[illegible]యు లొకగొప్పపంచముల గ్రామమునకు వెళ్లి, అచ్చటిబాలురను భటులుగాజేసి, వారి సహాయముచే యొక దేవస్థానమును కట్టించి దానిముంగిలిలో యొక కొబ్బరాకుల కొట్టాయిని వేయించి దానిలో రాత్రి పల్లె కూటము నేర్పరచి బాలబాలికలకు చదువు చెప్పించుచున్నారు. ఇంతేగాక, ఆనూతనభటుల సహాయముచే రాజబాటనుండి మంచిత్రోవ నాపల్లెకేర్పరచి గ్రామమును పరిశుద్ధస్థితికి తెచ్చియున్నారు. రాత్రి పల్లెకూటములో 170 మంది చదువుచున్నారు. వానిలో బాలురు వయోవృద్ధులు సహాయున్నారు. స్త్రీలను పురుషులను పున్నారు[illegible] బాల మరియు బాలికాభటుల నిజమైన ఆశయమిట్టిదే యుం[illegible]యు. యువతీయువకుల శక్తులను సరియైన త్రోవలో త్రిప్పుటకి[illegible] రనేకు లుందురుగాక యని కోరెదము.

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